

GENESIS

THE FIRST BOOK OF THE BIBLE

MEANING OF GENESIS

- A Greek word meaning "origin," "source," "generation," or "beginning."
- Its Hebrew name is the same as its first word, *Bereshit* ("In the beginning").

THE BOOK OF BEGINNINGS

- Universe
- Life
- Mankind
- Sabbath
- Marriage
- Sin
- Death
- Redemption
- Prophecy
- Family
- Language
- Sacrifice

AUTHOR

- Traditionally Moses

Torah:

- The first five books of Moses of the Hebrew Bible.
- Torah: "teaching", "doctrine", or "instruction"
- Christian scholars usually refer to the first five books of the Hebrew Bible as the 'Pentateuch'

FACTS

DATE WRITTEN: 1450 – 1410 BC

CHAPTERS: 50

VERSES: 1,533

HISTORICAL TIMELINE

- The events of Genesis - 3 centuries before Moses' birth.
- Genesis spans more time than any other book in History
- Genesis covers more time than all the remaining 65 put together
- Recorded Bible History: 4100
- Genesis: 2286 years covered in Genesis
- Exodus - Revelation: 1814 years covered
- Genesis Ch.1-11: 2000 years history is covered

GEOGRAPHICAL SETTING

- This book encompasses (Present day) Egypt, Israel, Palestine, Lebanon, Syria, Iran, and Iraq.
- Putting the text of the Bible into context can be a complicated affair as the Bible spans several thousand years.
- As ruling empires changed, so did place names and geographical boundaries.
- As a result, places in the Bible often have numerous names or variant language and spellings.
- The opening chapters of Genesis take place in the larger context of the Ancient Near East, and the first geographical location mentioned is the **Garden of Eden**.
- The scripture locates the garden at the location where four rivers flow together.
- Two of the rivers—the Tigris and the Euphrates—are known today.
- The term Mesopotamia comes from the Greek term "between the rivers" and refers to the land mass between the Tigris and Euphrates that is modern-day Iraq.

MESSIANIC PROPHECIES

- **Genesis 3:15** - Christ is the Seed of the woman.
- **Genesis 4:25** - From the line of Seth. (From Adam)
- **Genesis 9:26-27** - From the line of Shem. (From Noah)
- **Genesis 12:3** - The descendant of Abraham
- **Genesis 21:12** - The descendant of Isaac
- **Genesis 25:23** - The descendent of Jacob.
- **Genesis 49:10** - From the tribe of Judah.

7 WORLD PHILOSOPHIES DESTROYED

1. "In the beginning God" - denies **Atheism** with its doctrine of no God.
2. "In the beginning God" - denies **Polytheism** with its doctrine of many gods.
3. "In the beginning God" - denies **Humanism** - that man is the centre of the Universe
4. "In the beginning God created"- denies **Fatalism** with its doctrine of chance.
5. "In the beginning God created - denies **Evolution** with its doctrine of infinite becoming.
6. "God created heaven and earth"- denies **Pantheism** which makes God and the universe identical.
7. "God created heaven and earth"- denies **Materialism** which asserts the eternity of matter.

CHAPTER-WISE SUMMARY

Chapter#1 Overview Of The Creation. Creation of the heaven, the earth, plants, animals and man in six days. Day 1- light; day and night. Day 2- expanse. Day 3- dry land and vegetation. Day 4- heavenly luminaries. Day 5- fish and birds. Day 6- land animals and humans.

Chapter#2 The Seventh Day, God Rests. The Man and the woman in the garden of Eden. Some Details Of The Creation. The First Woman. Forbidden tree of knowledge.

Chapter#3 Origin Of Sin. The serpent enticed Adam and Eve to eat the forbidden tree. Paradise Lost: God's Judgment. The punishment of mankind. Their first clothing. Expulsion from Eden.

Chapter#4 Cain and Abel. First Murder. God curses Cain. Cain's descendants and family history. The birth of Seth and Enos.

CHAPTER-WISE SUMMARY

Chapter#5 Genealogy From Adam To Noah. The godliness and translation of Enoch. Enoch walked with God.

Chapter#6 Building Of The Ark. Wickedness in the earth increased. God declares to destroy the world. Noah commissioned to build an ark.

Chapter#7 Coming Of The Flood. Entering The Ark. The global Flood. All flesh is destroyed by it.

Chapter#8 Ending Of The Flood. The ark rests on Ararat. A Raven then a Dove sent out. The Lord's Promise.

Chapter#9 Noah's Family. Instructions for all humankind. Rainbow covenant. Noah gets drunk; Noah dies.

CHAPTER-WISE SUMMARY

Chapter#10 Genealogy Of Noah's Sons. The family history of Shem, Ham and Japheth, the sons of Noah. Nimrod the first monarch, and the descendants of Canaan.

Chapter#11 Tower Of Babel. One language in the world. God confuses the language. From Shem to Abram. Terah, with Abram and Lot, remove from Ur to Haran.

Chapter#12 Call Of Abram. Abram leaves Haran for Canaan. Abram and Sarai in Egypt. Pharaoh and Fear that made Abram pretend his wife to be his sister.

Chapter#13 Abram's Move To Canaan. The Parting Of Abram And Lot and Lot goes to Sodom. God's Third Promise To Abram.

CHAPTER-WISE SUMMARY

Chapter#14 War Of The Kings. The battle of four kings against the king of Sodom and his allies. Abram Rescues Lot. Melchizedek blesses Abram.

Chapter#15 Promises To Abram. The 400 years of affliction foretold. Canaan is promised again, and confirmed by a sign, and a vision.

Chapter#16 Hagar conceives. Hagar flees to the wilderness, then returns. Birth Of Ishmael To Abram And Hagar. Hagar And The Angel Of God.

Chapter#17 Abram becomes Abraham. Sarai becomes Sarah. Covenant Of Circumcision. Abraham's Household Circumcised. Mark Of The Covenant.

Chapter#18 The Lord & two angels appear to Abraham. God Appears To Abraham As A Man. A son promised to Sarah; she laughs. Abraham reasoned with the Lord about Sodom.

CHAPTER-WISE SUMMARY

Chapter#19 Destruction Of Sodom And Gomorrah. Two angels met Lot in Sodom. The vicious Sodomites are smitten with blindness. Sodom and Gomorrah destroyed. Lot's wife becomes a pillar of salt. Lot And His Daughters. The incestuous origin of Moab and Ammon.

Chapter#20 Abraham moved to Gerar. Abraham's Deceit With Abimelech. Sarah rescued from Abimelech.

Chapter#21 Birth Of Isaac. Ishmael mocks Isaac. Enmity Between Sarah And Hagar. Hagar and Ishmael sent away. Ishmael grows up. Abraham makes a covenant with Abimelech.

Chapter#22 God Tests Abraham. Sacrifice Of Isaac. Rebekah's Family.

Chapter#23 Death And Burial Of Sarah. The acquisition of the field and cave of Machpelah. Sarah buried.

CHAPTER-WISE SUMMARY

Chapter#24 Abraham's Servant Finds A Wife For Isaac. Marriage Of Isaac And Rebekah

Chapter#25 Abraham remarries. Birth Of Esau And Jacob. Abraham's Death. Esau sells his birthright.

Chapter#26 Isaac goes to Gerar, lies about Rebekah. Isaac's covenant with Abimelech. Famine And The Redigging Of The Wells. Esau's Wives

Chapter#27 Isaac grows old & requests meat from Esau. Jacob pretends to be Esau. Esau Begs For Isaac's Blessing. Esau's animosity toward Jacob.

Chapter#28 Isaac blesses Jacob & sends him to Laban in Haran. Esau marries again. Jacob's Dream about a ladder to heaven And Promise.

Chapter#29 Jacob meets Laban. Jacob falls in love with Rachel. Jacob's Marriages To Leah And Rachel. Leah bares Reuben, Simeon, Levi & Judah.

CHAPTER-WISE SUMMARY

Chapter#30 Rachel gives Bilhah her maid unto Jacob. Growth Of Jacob's Family And Possessions. Zilpah bears Gad and Asher. Leah bears Issachar and Zebulun. Rachel bears Joseph.

Chapter#31 Jacob secretly leaves Laban for Canaan. Rachel steals her father's images. Laban overtakes Jacob. Deals Between Laban And Jacob

Chapter#32 Jacob's Fight With An Angel. Jacob prepares to meet Esau. Jacob wrestles with God. Jacob's name changed to Israel.

Chapter#33 Reunion Of Jacob And Esau. Jacob Meets Esau And Settles At Shechem.

Chapter#34 Shechem son of Hamor lies with Dinah. Rape Of Dinah. The sons of Jacob offer the condition of circumcision to the Shechemites and upon that advantage slay them, and spoil their city.

CHAPTER-WISE SUMMARY

Chapter#35 Jacob moves to Bethel. God promises to Jacob, changes name to Israel. Birth Of Benjamin; Death Of Isaac.

Chapter#36 Genealogy Of Esau's Descendants

Chapter#37 Sale Of Joseph Into Slavery By His Older Brothers

Chapter#38 Sin Of Judah With His Daughter-In-Law Tamar

Chapter#39 Joseph taken to Egypt, bought by Potiphar. Joseph resists Potiphar's wife. Joseph's Imprisonment By Potiphar

Chapter#40 Interpretation Of Pharaoh's Servants' Dreams. Pharaoh's baker & butler offend king. Cast into Jail. Dream and interpretation. Butler restored. Baker killed.

Chapter#41 Interpretation Of Pharaoh's Dreams. Joseph interprets dreams. Made ruler of Egypt. The seven years of plenty. Famine begins.

CHAPTER-WISE SUMMARY

Chapter#42 First Trip Of Jacob's Sons To Egypt. Joseph's ten brothers go to Egypt to buy corn. Joseph accuses them of being spies. They were set free, on condition to bring Benjamin.

Chapter#43 Second Trip Of Jacob's Sons To Egypt. The Banquet At Joseph's House. Favors Benjamin.

Chapter#44 Joseph accuses brothers of stealing his silver cup. Judah's Plea For Benjamin.

Chapter#45 Joseph reveals his identity. His brothers return to Canaan

Chapter#46 Jacob's Family's Move To Egypt. Names of those moving to Egypt.

Chapter#47 Pharaoh meets Joseph's father & brothers. Jacob Settles In Goshen. Joseph's Purchase Of All Egypt For Pharaoh

CHAPTER-WISE SUMMARY

Chapter#48 Jacob's Blessings On Joseph's Sons Manasseh & Ephraim.

Chapter#49 Jacob gathers his 12 sons. Jacob's Blessings On His Sons. Jacob's burial instructions. Jacob dies

Chapter#50 Joseph buries Jacob in Canaan. Joseph comforts his brethren, who crave his pardon. Joseph forgives his brothers; Joseph dies.

EXODUS

THE SECOND BOOK OF THE BIBLE

MEANING OF EXODUS

- * The English word "Exodus" takes its root from the Greek word *"Exodos"*
- * It literally means "the road out."
- * The book gets its name from the nation of Israel's mass emigration from Egypt

AUTHOR

- Traditionally Moses
- Other biblical books refer to “the law of Moses” ([Joshua 1:7](#); [1 Kings 2:3](#)), indicating that Exodus, which includes rules and regulations, was written by Moses.
- Jesus Himself introduced a quote from [Exodus 20:12](#) and [21:17](#) with the words, “For Moses said” ([Mark 7:10](#)), confirming His own understanding of the book’s author.
- Moses’s unique education in the royal courts of Egypt must have certainly provided him the opportunity and ability to pen these works ([Acts 7:22](#)).

FACTS

DATE WRITTEN: 1445-1404 BC

CHAPTERS: 40

VERSES: 1,213

HISTORICAL TIME PERIOD

- * The Book of Exodus continues the story of the Jewish People (in Genesis) after a break of around 400 years.
- * According to *Exodus 12:40* the sojourn of the Hebrews in Egypt had lasted 430 years.
- * By this time Joseph, his brothers and the Pharaoh who was favorable to the Hebrews had died.
- * The book covers a period of approximately **80 years**, from shortly before Moses's birth (1526 BC) to the erecting of the Tabernacle in the wilderness. (1445 B.C.)
- * According to *1 Kings 6:1*, Solomon built the temple of Jerusalem 480 years after the coming out of the children of Israel from the land of Egypt.

CONTENTS OF THE BOOK

- * Israel in a Hostile Egypt (Ch.1)
- * Birth of Moses and supernatural sustenance (2:1 - 2:10)
- * The rejection of Moses and his escape to Midian (2:11 - 2:21)
- * God calls Moses in the Burning Bush (3:1 - 4:17)
- * Moses returns to Egypt and presents himself (4:18 - 7:13)
- * The Plagues upon Egypt (7:14 - 11:10)
- * The Passover (12:1 - 13:14)
- * the Exodus and Escape from the Egyptians (13:15 - 13:22)
- * The Journey of the Israelites (14:1 - 18:27)
- * The Covenant at Sinai & 10 Commandments (19:1 - 24:18)
- * The apostasy of the people and renewal of the Covenant (32:1 - 35:3)
- * The instructions on building the Tabernacle and their execution. (25:1 - 31:18 / 35:4 - 40:38)

GEOGRAPHICAL MILESTONES

- * One of the most ardent journeys ever taken by an Entire Nation.
- * While it took God one night to get Israel out of Egypt, it took 40 years to get Egypt out of Israel.

1. RAMASES

- * Left Ramases [in Egypt] to Succoth (**Exodus 12:37**) - left on the 15th day of the 1st month
- * That brought an End to 430 years of bondage under Egyptians

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GEOGRAPHICAL MILESTONES

2. SUCCOTH

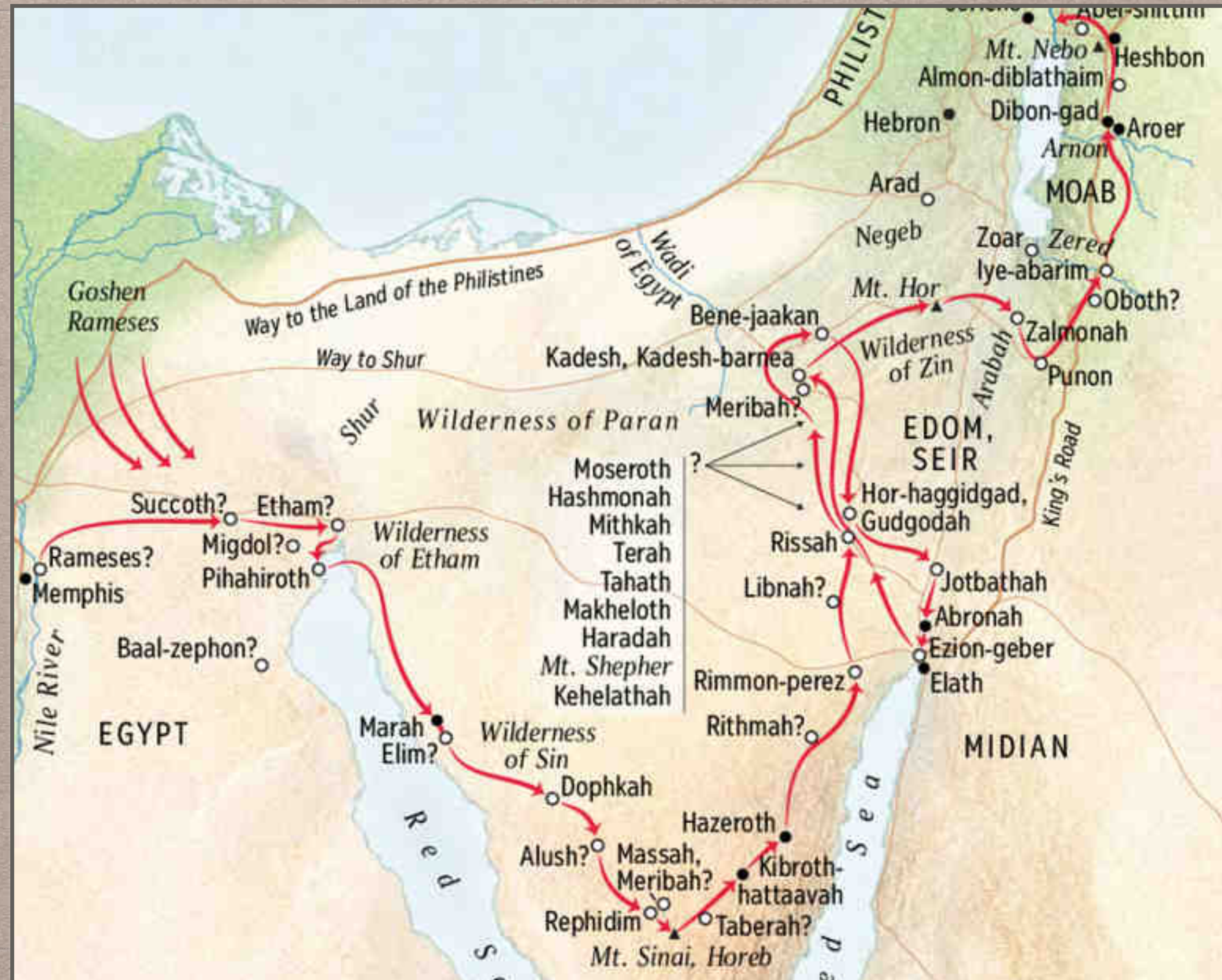
After the Hebrews left this first campsite, the Lord attended them in a cloud by day and in a pillar of fire by night (**Exo. 13:20–22**).

God took them through a longer route for a reason

Exodus 13:17-18

*17 Then it came to pass, when Pharaoh had let the people go, that **God did not lead them by way of the land of the Philistines, although that was near;** for God said, “Lest perhaps the people change their minds when they see war, and return to Egypt.” 18 So **God led the people around by way of the wilderness of the Red Sea.***

THE DETOUR



GEOGRAPHICAL MILESTONES

3. ETHAM

- Succoth to Etham (Exodus 13:20)
"And they took their journey from Succoth and encamped in Etham, in the edge of the wilderness"

4. PI-HAHIROTH

- * Turn back to camp between Migdol and the Red Sea (Exodus 14:2)
- * Crossing of Red Sea
- * Egyptian army destroyed

5. WILDERNESS OF SHUR (Exodus 15:22-23)

- Bitter waters of Marah made sweet



GEOGRAPHICAL MILESTONES

6. ELIM (*Exodus 15:27*)

- * Israel camped by 12 springs & 70 Palm Trees

7. WILDERNESS OF SIN

(*Exodus 16:1*)

- * Giving of manna and quail for food

8. REPHADIM (*Exodus 17:1*)

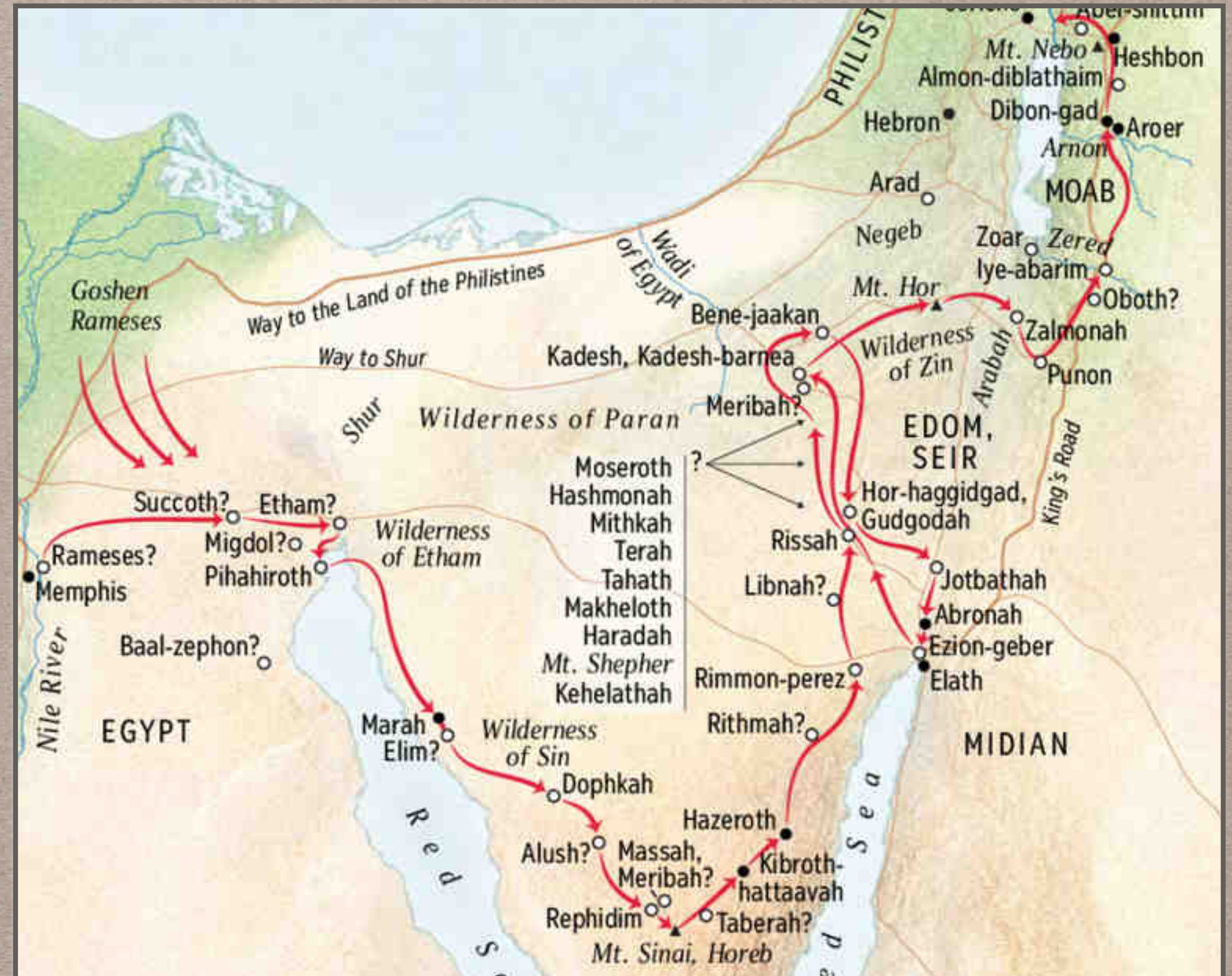
- * Water from the rock
- * Israel fought with Amalek (*Exo. 17:8–16*).



GEOGRAPHICAL MILESTONES

9. MOUNT SINAI & WILDERNESS (Exodus 19:1-2)

- * Arrived on the 3rd month after leaving Egypt
- * Stayed at Sinai 2 years
- * The Law given through Moses
- * Tabernacle constructed
- * First census taken



THE IMPORTANCE OF EXODUS

1. The Process of Fulfillment of God's Promises begins in Exodus

- * In Genesis, God made his promises to Abraham: his descendants would be a mighty people, they would possess the land of Canaan, and through them the whole earth will be blessed by God.
- * Exodus is where the story of the Bible really starts picking up.

2. The Power of God is revealed

- * Things become very difficult for the Hebrews in Egypt as they are turned into bitter slavery and hardship.
- * But God rescues the descendants of Abraham, Isaac, and Jacob with a strong hand and an outstretched arm by performing 10 outstanding wonders in the sight of Egyptians and the Hebrews.

THE IMPORTANCE OF EXODUS

3. The Preparation of God's People in the Wilderness

- * While in Genesis we see God working through a family, in Exodus we see God working with an entire nation.
- * Exodus is all about God making Israel his own.
- * They are now His people, and He is their God.
- * When God gives Israel the Ten Commandments, he frames them by stating his relationship to the Hebrews. "I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery." (Exo 20:2)
- * God provides the foundation for the beliefs, behaviors and Worship
- * Through the Law, God says that all of life relates to God.
- * Nothing is outside His jurisdiction.

THE IMPORTANCE OF EXODUS

- * Now His Presence will be in the Midst of His people
- * God provided detailed directions on the building of His tabernacle, or tent.
- * He intended to live among the Israelites and manifest His Shekinah glory (Exodus 40:34–35)

4. The Precursor to Christ and His Gospel

- * The Passover Lamb of God (12.1-28)
- * The Unleavened Bread (13.3-10)
- * The Rock/Pillar of Cloud and Fire leading them (13.21-22)
- * The Manna from Heaven (16.1-36)
- * The Source of Living Water (17.1-7)
- * The Tabernacle (25-40)
- * The Baptism through Red Sea

MY PERSONAL REFLECTIONS

- * The Book of Exodus continues the history of the Jewish People after a break of around 400 years.
- * This is similar to the space of 400 years between the book of Malachi and the gospel of Matthew
- * During the 400 years between Genesis and Exodus - the people of Israel went through inexpressible grief and pain.
- * While the Jewish People in this period were under the repressive regime of the Egyptians, the Jewish People in the Inter-testament period became slaves to their religious systems.
- * They had eyes but they could not see, had ears but could not hear and their heart was darkened

MY PERSONAL REFLECTIONS

- * The people of the Exodus cried out to the Lord for deliverance
- * Likewise, there were people such as Simeon and the widow Anna who were praying and waiting for the Salvation of God.
- * God heard their cry and brought Moses to deliver them from the bondage of Egypt
- * Likewise, Jesus was born to deliver His people from the bondage of Sin.

- * If you consider Moses, while he was born, all the Hebrew male children were killed in Egypt
- * If you see Jesus, while He was born, all the Hebrew male children were killed by King Herod

MY PERSONAL REFLECTIONS

- * Interestingly, both Moses and Jesus found safety in Egypt as a child.
- * Both Moses and Jesus were rejected by their own people
- * Both Moses and Jesus performed mighty miracles and wonders
- * While Moses prayed and gave physical food and water to the Israelites
- * Jesus himself was the Bread from Heaven and the Living Water.
- * Interestingly both of them died on a Mountain
- * While God buried Moses, God raised Jesus from the dead.

MY PERSONAL REFLECTIONS

- * Our life too is a Journey
- * Without God we can never move or make sense of our life
- * God has a **Plan** for us
- * God makes **Promises**
- * God reveals His **Power**
- * God **Prosper**s the way
- * God **Provides** all our needs
- * God Prepares us before He gives us the **Possession** of His promises
- * God is so **Passionate** towards us and does not forsake us.

LEVITICUS

THE THIRD BOOK OF THE BIBLE

MEANING OF LEVITICUS

- ✱ The English name Leviticus comes from the Latin *Leviticus*, which is in turn from the Ancient Greek: Λευιτικὸν,^[2] *Leuitikon*, referring to the priestly tribe of the Israelites, "Levi."
- ✱ It signifies the "law of priests", as many of its laws relate to priests.
- ✱ These laws have to be practiced and enforced by the priests.

AUTHOR

- Traditionally Moses
- The third book, among the Torah (The Law)
- The third among "Pentateuch"

FACTS

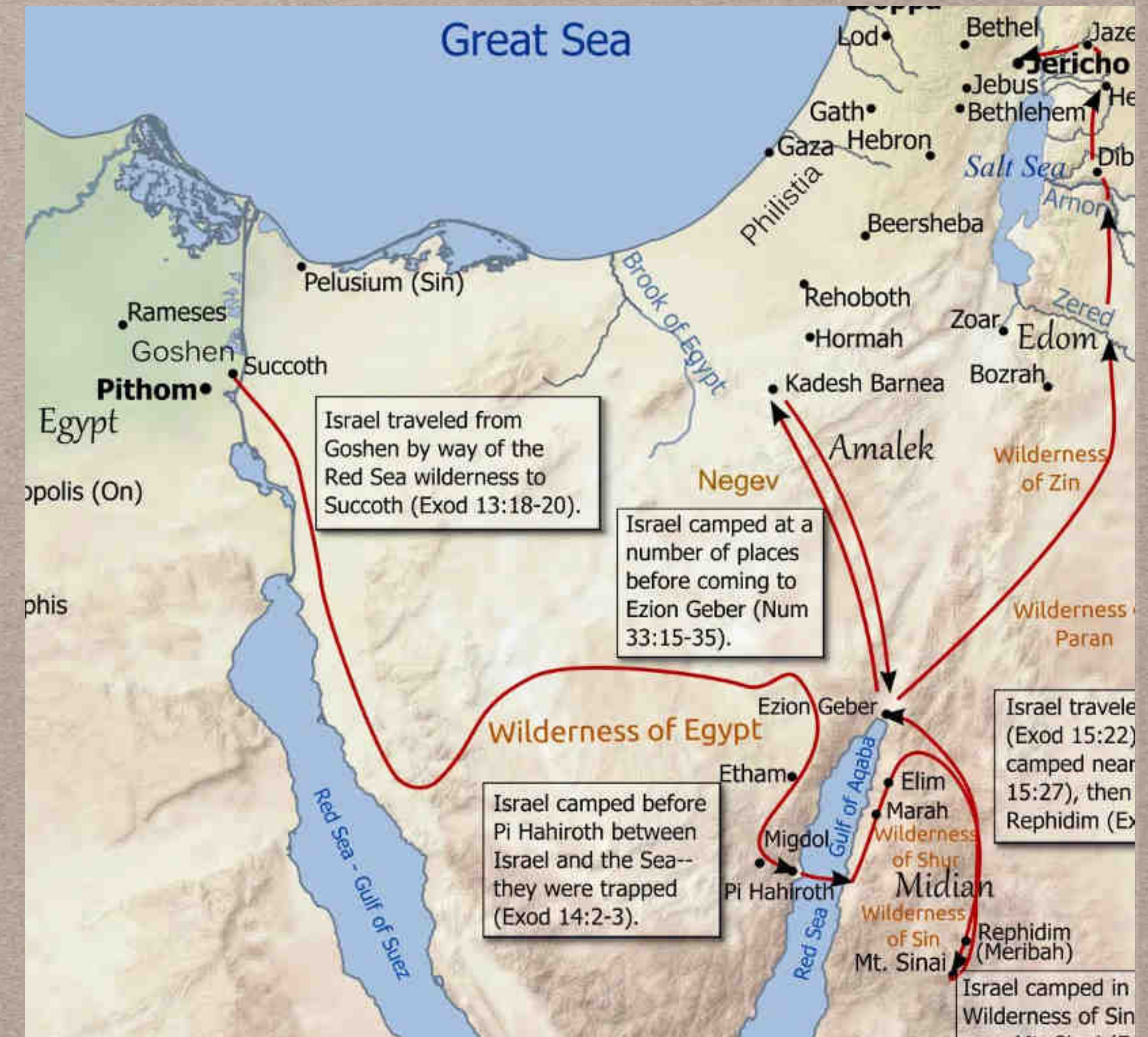
CHAPTERS: 27

VERSES: 659

- * 56 times in the 27 chapters of Leviticus, it is stated that God imparted these laws to Moses.
- * No geographical movement takes place in Leviticus. The Israelites remain at Mt. Sinai.
- * A major message of Leviticus is the holiness of God and how sinful man can approach Him.
- * The idea of "holiness" appears some 87 times in Leviticus.

HISTORICAL TIME PERIOD

- * The Passover occurred on the 14th day of the 1st month of the year (Ex 12:2)
- * The tabernacle was erected at Mount Sinai exactly one year after the Exodus (Ex 40:2, 17)
- * One month later the nation prepared to leave Sinai for the Promised Land (Num 1:1)
- * It seems that the book of Leviticus was given to Moses during the one month period (between the erection of the Tabernacle and the departure of the people for the Promised Land from Mount Sinai)



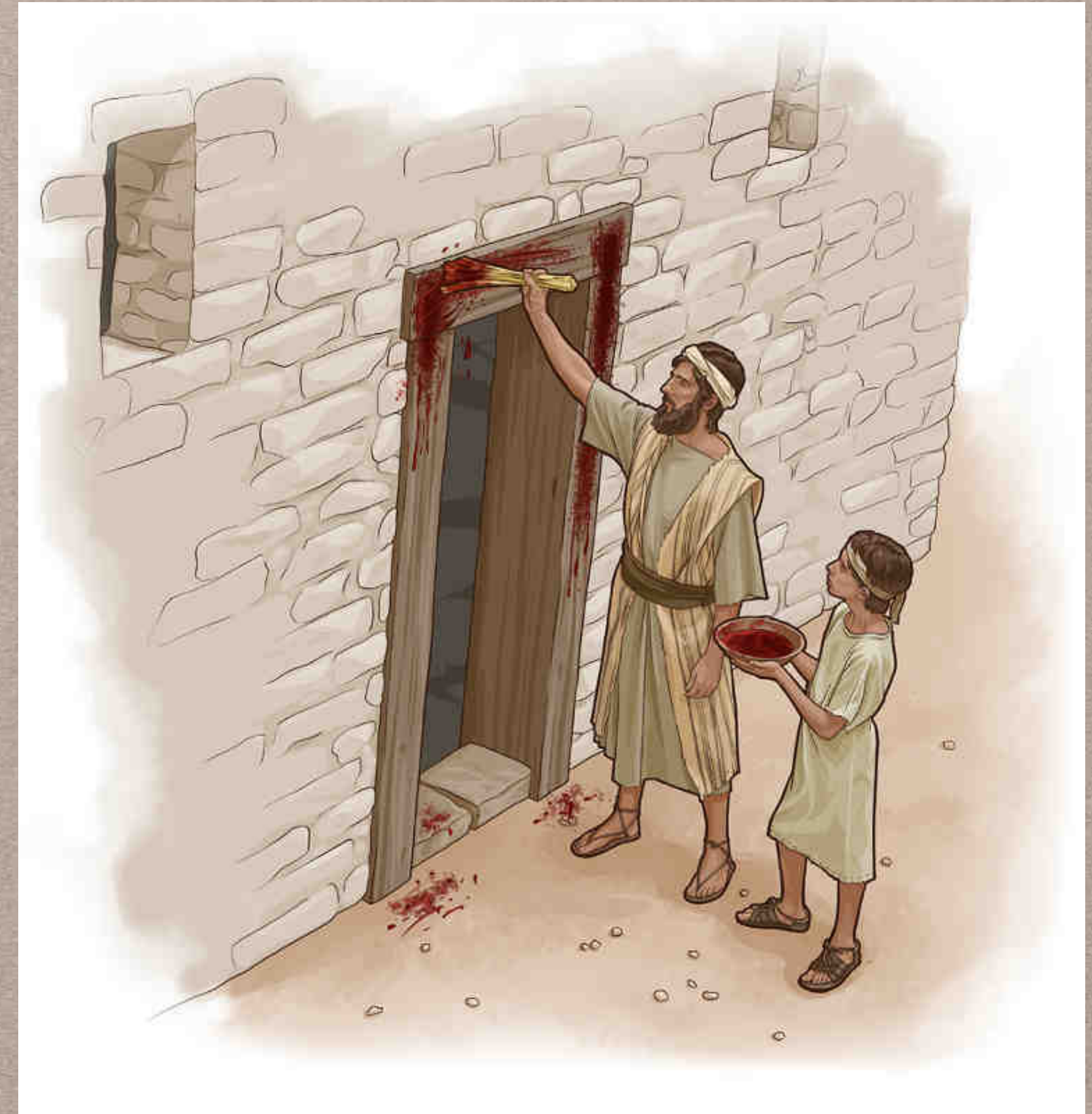
CONTENTS OF THE BOOK

- * **OFFERINGS & SACRIFICES (ch.1-7)**
- * **ORDINATION OF PRIESTS (ch.8-10) அபிஷேகம்**
- * **RITUAL PURITY (ch.11-15)**
Reproductive Fluids | Skin Disease | Touching Mold | Touching Dead Bodies | Eating certain Foods
- * **Day of Atonement (ch.16) பாவநிவாரணபலி**
- * **The Sanctity of Blood (ch.17)**
- * **MORAL PURITY (ch.18-20)**
Caring for the Poor | Sexual Purity | Social Justice
- * **QUALIFICATIONS OF PRIESTS (ch.21-22)**
- * **7 ANNUAL FEASTS (ch.23-25)**
- * **Promise of Blessing & Retribution (ch.26)**
- * **Redeeming Persons and Property Dedicated to God (ch.27)**

7 ANNUAL FEASTS (CH.23-25)

1. Passover — Leviticus 23:4-8

- * This feast remembers the last plague in Egypt, when the angel of death “passed over” the children of Israel who applied the blood of the lamb to their doors.
- * The Israelites took a bundle of hyssop and dipped it into the blood in the basin at the threshold.
- * Going up, they put it up on the lintel, then touched the two sides of the frame (Exodus 12).



7 ANNUAL FEASTS (CH.23-25)

2. Unleavened Bread — Lev. 23:6

- * This seven-day feast begins on the day following the start of Passover.
- * In the haste of the Israelites to leave Egypt, there was no time to add leaven (yeast) to their bread.
- * During this time, remembering the hardships in Egypt and how God freed them from captivity, the Jews eat nothing leavened.



7 ANNUAL FEASTS (CH.23-25)

3. First Fruits — Lev. 23:10

- * The Feast of First Fruits is one of three Jewish harvest feasts to thank and honor God for all he provided.
- * Although they didn't know it at the time, the children of Israel were celebrating what would become a very important day.



7 ANNUAL FEASTS (CH.23-25)

4. Feast of Weeks or Pentecost — Lev. 23:16

- * This feast is the second of the three harvest feasts. It occurs exactly seven weeks after the Feast of First Fruits,
- * so it's also called Pentecost which means "50 days."
- * Traditionally, people were expected to bring the first harvest of grain to the Lord including two leavened loaves of bread.



7 ANNUAL FEASTS (CH.23-25)

5. Feast of Trumpets — Lev. 23:24

- * In a beautiful declaration God commands his people to rest.
- * During this time all regular work is prohibited, and men and women present a food offering to God.



7 ANNUAL FEASTS (CH.23-25)

6. Day of Atonement — Leviticus 16, 23:26-32

- * To make “atonement” is to make restitution for wrongs committed.
- * As a day of humility and repentance to God, it was a time for the Jews to get their hearts, consciences and lives right before him.
- * Before entering the tabernacle, Aaron was to bathe and put on special garments (v. 4), then sacrifice a bull for a sin offering for himself and his family (v. 6, 11).
- * The blood of the first goat was sprinkled on the ark, ritually appeasing the wrath of God for another year.
- * The second goat removed the sins of the people into the wilderness where they were forgotten and no longer clung to the people.



7 ANNUAL FEASTS (CH.23-25)

7. Feast of Tabernacles or Booths — Lev 23:34

- * Celebration always follows the Day of Atonement.
- * The Feast of Tabernacles celebrates God's provision and protection for the people of Israel during their 40 years wandering in the wilderness;
- * for the seven days of the feast, people live in temporary structures like they did in the wilderness.
- * The Lord himself was with the Israelites in the desert, in a tented temple called the tabernacle,
- * so the feast also celebrates his presence as he tabernacles (dwells) with us.



THE PURPOSE OF LEVITICUS

1. REMEMBER THE GOD OF ISRAEL

- * The 5 offerings served as a REMINDER of God's Goodness & Grace in Time of need.
- * The 7 Feasts served as a REMINDER of WHO THEY WERE & how GOD WAS GOOD to them.

2. REMOVE THE EVIL INFLUENCE

- * Because the Israelites had been held captive in Egypt for 400 years, the concept of God had been distorted by the polytheistic, pagan Egyptians.

3. REALIZE & REFLECT THE NATURE OF GOD, THEIR KING

- * HIS HOLINESS | HIS JUSTICE | HIS MERCY

THE PURPOSE OF LEVITICUS

4. RULES TO REGULATE THE COMMUNITY

- * Right & Responsible Living
- * right down to the food we eat, the fabric for our clothing, the way you trim your hair and beard

5. RETAIN & RESTORE RELATIONSHIP WITH THE HOLY GOD

- * The purpose of Leviticus is to provide instruction and laws to guide a sinful, yet redeemed people in their relationship with a holy God.
- * The word “*Holy*” is mentioned more times in Leviticus, than any other book in the Bible. We may look at Leviticus as a unbearable and undesirable book with all the rules right from personal purity rules written in minute detail.
- * But for the Israelites, it could have been a life-saver.
- * Because by knowing what God requires for us to survive in His presence is only good to know...

THE PURPOSE OF LEVITICUS

- * In Leviticus spiritual holiness is symbolized by physical perfection.
- * Therefore the book demands perfect animals for its many sacrifices (chs. 1–7) and requires priests without deformity (chs. 8–10), any signs of blemish (a lack of perfection) and may symbolize human spiritual defects, which break spiritual wholeness.
- * **Leviticus 1:1** - Now the Lord called to Moses, and **spoke to him from the tabernacle of meeting...**
- * **Numbers 1:1** - Now **the Lord spoke to Moses** in the Wilderness of Sinai, **in the tabernacle of meeting**

6. MAKE READY FOR THE LAND THEY WILL POSSESS

- * For their Land & Livestock to be blessed
- * For the rains
- * For Protection from Enemies

THE PURPOSE OF LEVITICUS

7. REHEARSAL FOR THE COMING SAVIOR

Feast of Passover - Jesus is that lamb slain for us. His death allows the judgement we deserve to pass over us.

Feast of Unleavened Bread - The unleavened bread represents Jesus' sinless life; he is the only perfect sacrifice for our sins.

Feast of First Fruits - This "third day" celebration was the same day that Jesus resurrected from the dead. In 1 Corinthians 15:20 Paul refers to Jesus as the first fruits of the dead.

Feast of Weeks / Pentecost - The day the Church was born — Pentecost — and the harvest began with 3,000 souls. The message spread to both Jews and Gentiles (the two leavened loaves of bread)

Feast of Trumpets - the sound of a trumpet is also associated with the rapture, or the time Jesus will return for his bride (1 Corinthians 15:52).

Feast of the Day of Atonement (ch.16-17) - The bull and one of the goats was an offering of thanks, but the "scapegoat" took on their sins (Leviticus 16:10). The scapegoat was to be burdened with all the sins of Israel and sent into the wilderness.

Feast of Tabernacles - He put on a temporary tabernacle — a human body — to dwell on this earth and offer himself as a sacrifice.

NUMBERS

THE FOURTH BOOK OF THE BIBLE

THE NAME: "NUMBERS"

- * The name of the book comes from the two censuses taken of the Israelites.
- * CENSUS 1 (at Mt. Sinai): While the Israelites were preparing for their journey and entry into the promise land, Moses took a census of all the tribes, primarily to see how many men are available and in shape for military service. (Numbers 1)
- * CENSUS 2 (in the Plains of Moab): Before the book of Numbers ends, Moses again conducts a census of the Generation that grew up in the Wilderness (Numbers 36)
- * Censuses were taken to quantify the human and natural resources available for the economic and governmental affairs, including military service (Num. 1:2-3; 26:2-4), religious duties (Num. 4:2-3, 22-23), taxation (Num. 3:40-48), and agriculture (Num. 26:53-54).

AUTHORSHIP & FACTS

Moses is traditionally believed to be the Author of Numbers, which is part of the Torah or Pentateuch (The 5 books of Moses)

DATE WRITTEN: 1440-1410 BC

CHAPTERS: 36

VERSES: 1,288

HISTORICAL TIME PERIOD

- * Numbers is written some 13 months after the Exodus (leaving Egypt).
- * The Book of Numbers covers around 39 years of the journey of Israelites in the Wilderness.
- * Numbers 1:1 - 10:11 covers 21 days
- * Numbers 10:1 - 33:38 covers about 38 years

- * Israel in **Sinai** Prepares to Enter the Land (1:1–10:10)
- * Marching from Sinai to Kadesh Barnea (10:11–12:16)
- * Forty Years near **Kadesh Barnea** (13:1–19:22)
- * Marching from Kadesh to the Plains of Moab (20:1–21:35)
- * Israel in the **Plains of Moab** (22:1–36:13)

REFERENCES OF INCIDENTS IN OTHER BOOKS OF THE BIBLE

- * Joshua and Caleb alone among the twelve spies encouraged Israel to take possession of the land ([Numbers 13-14](#); [Joshua 14:7](#))
- * The
- * Moses struck a rock and water spouted forth ([Numbers 20:11](#); [Psalm 106:32](#))
- * Moses lifted up a bronze serpent on a pole so that believing Israelites might be healed of their snake bites ([Numbers 21:6-9](#); [John 3:14](#))
- * Balaam was rebuked by his donkey ([Numbers 22:21-34](#); [Revelation 2:14](#)). Peter compares false teachers to Balaam, "who loved the wages of wickedness" ([2 Peter 2:15](#)). Jude echoes this sentiment, associating Balaam with the selling of one's soul for financial gain ([Jude 1:11](#)). Finally, Jesus speaks of Balaam when He warns [the church in Pergamum](#) of their sin: "There are some among you who hold to the teaching of Balaam, who taught Balak to entice the Israelites to sin so that they ate food sacrificed to idols and committed sexual immorality" ([Revelation 2:14](#)).

OVERVIEW OF THE BOOK OF NUMBERS

- * The task before the Israelites is to take possession of the Promised Land.
- * The people are counted and preparations are made for resuming their march.
- * The consistent "murmuring" of the Israelites results in God destroying approximately 15,000 of them through various means.
- * They arrive at the borders of Canaan and send spies into the land.
- * Upon hearing the spies' fearful report concerning the conditions in Canaan, the Israelites refuse to take possession of it.
- * God condemns them to death in the wilderness until a new generation can grow up and carry out the task.
- * The book ends with the new generation of Israelites in the Plain of Moab ready for the crossing of the Jordan River.^[4]

7 MURMURINGS & OUTCOMES

- * *The book of Numbers is organized around 7 Incidents of grumbling and complaining. Each of these murmurings is met with a judgment from God.*
- * **Philippians 2:14-16** - *Do all things without complaining and disputing, that you may become blameless and harmless, children of God without fault in the midst of a crooked and perverse generation, among whom you shine as lights in the world, holding fast the word of life, so that I may rejoice in the day of Christ that I have not run in vain or labored in vain.*

1. Murmur about Hardship (Num. 11:1-3).

- * "fire from the LORD...consumed the outskirts of the camp" (11:1).

2. Murmur about Food (Meat) (Num. 11:4-15)

- * They were "struck...with a very severe plague" (11:33).

3. Murmur about Moses' leadership (Num. 12)

- * A week's worth of leprosy for Miriam (12:1-15).

7 MURMURINGS & OUTCOMES

4. Murmur about Entering the Promised Land (Num. 13-14)

- * The people decide to appoint a new leader and head back to Egypt (14:4),
- * God gives them what they want and they spend the next 40 years wandering and eventually dying, in the wilderness (14:34-35).

5. Murmur against Moses' and Aaron's leadership (Num. 16)

- * Korah's attempted mutiny landed him and his people in Sheol (16:1-33).

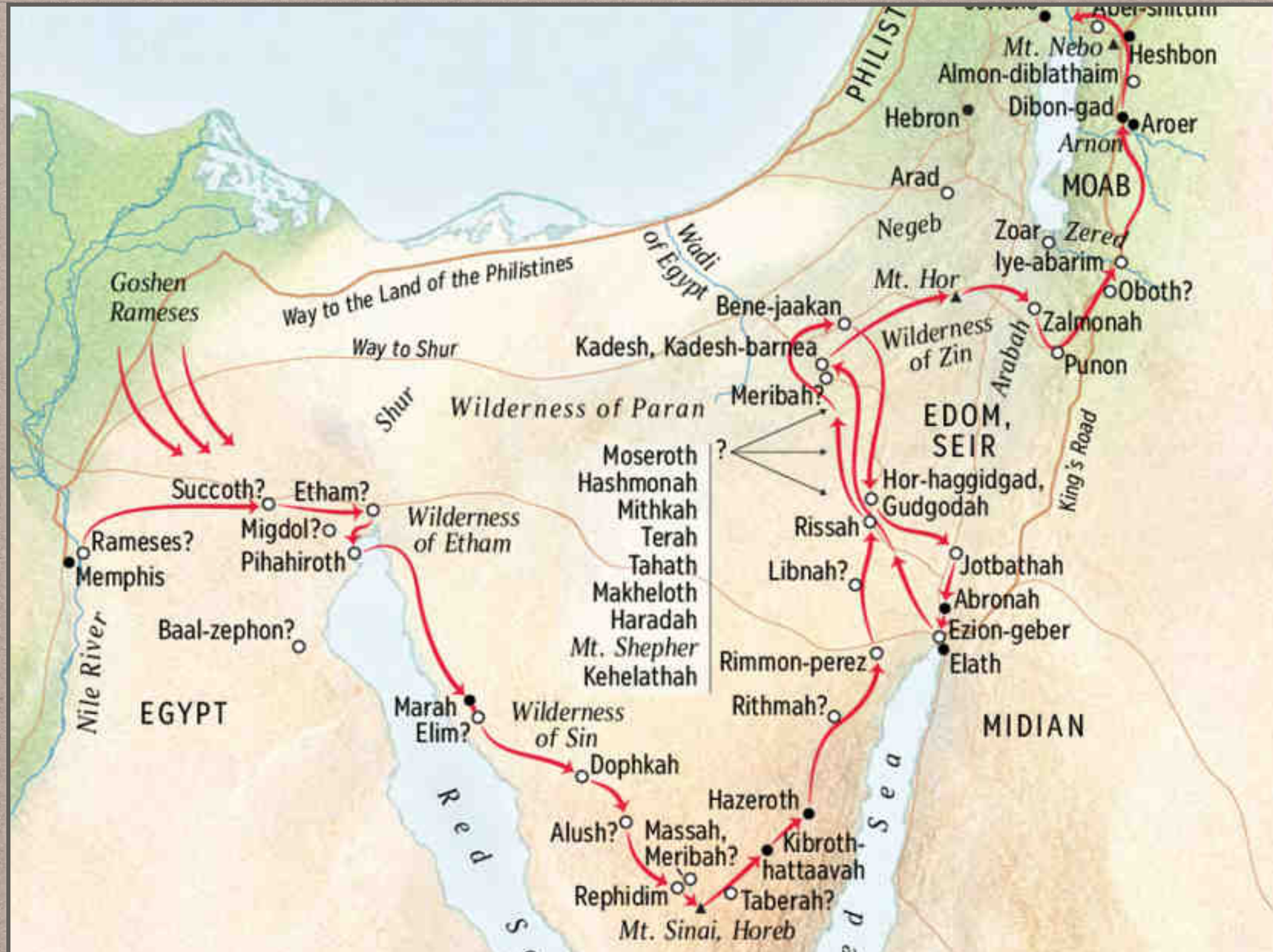
6. Murmur for Water (Num. 20:1-13)

- * Finally, when he misrepresented God, Moses' harsh action of striking the rock twice kept him out of the promised land (20:1-13).

7. Murmur for bread and water (Num. 21:4-9).

- * the Lord sent fiery serpents among the people, and they bit the people; and many of the people of Israel died.

THE WANDERING



OUTLINE OF NUMBERS

I. Israel Preparing at Sinai, 1:1-10:10

- * **A. The Census of the People, 1:1-4:49**
 1. The population of the tribes, 1:1-54
 2. The position of the tribes in camp and on march, 2:1-34
 3. The place of the Levites, 3:1-4:49
- * **B. The Sanctification of the People, 5:1-10:10**
 1. By separation from defiling things, 5:1-31
 2. By taking a Nazirite vow, 6:1-27
 3. By the offerings of the leaders, 7:1-89
 4. By the setting apart of the Levites, 8:1-26
 5. By observing the first annual Passover, 9:1-14
 6. By being led by God, 9:15-10:10

II. Israel Marching to Kadesh-barnea, 10:11-12:16

- * **A. The March Begun, 10:11-36**
- * **B. The Murmurings Begun, 11:1-12:16**
 1. The murmuring of the people (the seventy elders and the quail), 11:1-35
 2. The murmuring of Miriam and Aaron (the leprosy of Miriam), 12:1-16

OUTLINE OF NUMBERS

III. Israel at Kadesh-barnea, 13:1-20:13

*** A. The Defiance of God, 13:1-14:45**

1. The reconnaissance and report of the spies, 13:1-33
2. The reaction and judgment of the people, 14:1-45

*** B. The Discipline from God, 15:1-20:13**

1. Miscellaneous laws concerning offerings, Sabbath-breaking, and garment tassels, 15:1-41
2. The rebellion of Korah, 16:1-50
3. Validation of the Aaronic priesthood: Aaron's rod that budded, 17:1-13
4. The duties and support of the Levites, 18:1-32
5. The red heifer sacrifice, 19:1-22
6. The sin of Moses, 20:1-13

IV. Israel Marching to Moab, 20:14-21:35

*** A. The Defiance of Edom, 20:14-22**

*** B. The Death of Aaron, 20:23-29**

*** C. The Defeat of Arad, 21:1-3**

*** D. The Discipline of Israel: the Bronze Serpent, 21:4-9**

*** E. The Defeat of Sihon and Og, 21:10-35**

DEUTERONOMY

THE LAST BOOK OF MOSES

THE NAME: "DEUTERONOMY"

- * The name of the book comes from the Greek Word: "Deuteronomion"
- * It means "The Second Law" or "Repeated Law"
- * This book has also been called as the "Book of Remembrance"
- * Deuteronomy consists of a series of farewell messages by Israel's 120 year-old leader, Moses.

AUTHORSHIP & FACTS

- * Moses is traditionally believed to be the Author of Numbers, which is part of the Torah or Pentateuch (The 5 books of Moses)
- * Several times, Deuteronomy asserts Moses as author (1:1; 4:44; 29:1).
- * Old Testament and New Testament writers quote from Deuteronomy
- * They often referred to it as originating with Moses (1 Kings 2:3; 2 Kings 14:6; Ezra 3:2; Nehemiah 1:7; Malachi 4:4; Matthew 19:7)

DATE WRITTEN: 1407-1406 BC

CHAPTERS: 34

VERSES: 957

ITS PLACE IN HISTORY

- * Deuteronomy was written at the end of the 40 years of wandering endured by the nation of Israel.
- * Deuteronomy covers a time frame of about 1 month.
- * The events recorded in this book took place 40 days before the Israelites entered the Promised Land, Canaan.
- * At the time, the people were camped on the east side of the Jordan River, on the plains of Moab, across from the city of Jericho (**Deuteronomy 1:1; 29:1**).
- * They were on the verge of entering the land that had been promised centuries earlier to their forefathers (**Genesis 12:1, 6–9**).
- * The children who had left Egypt were now adults, ready to conquer and settle the Promised Land.

EVENTS LEADING TO DEUTERONOMY

EXODUS

15.01.Y1

- * The **people departed from Egypt** on the 15th day of the 1st month--March/April [Nisan]
(Num 33:3; cf. Ex. 12:2 ,5)

01.03.1Y

- * The people **reached the wilderness of Sinai** on the 1st day of the 3rd month--May/June
[Sivan] (Ex 19:1)

01.01.2Y

- * The **tabernacle was erected** on the 1st day of the 1st month of the 2nd year--March/April
[Nisan] (Ex. 40:17)

EVENTS LEADING TO DEUTERONOMY

LEVITICUS

- * Leviticus is given **during the one month interval** immediately following the filling of the Tabernacle by the glory of the Lord and before the people prepared to leave Sinai for the promised land--March/April [Nisan] (Num 1:1; cf. Ex 40:17)

NUMBERS

01.02.2Y

- * Numbers opens with a **census** taken on the 1st day of the 2nd month in the 2nd year--April/May [Iyyar or Ziv (Num 1:1)

EVENTS LEADING TO DEUTERONOMY

20.02.2Y

- * The **cloud is taken up to begin to lead the people to the promised land from the wilderness of Sinai** on the 20th day of the 2nd month of the 2nd year--April/May [Iyyar or Ziv] (Num 10:11)
- * The people sin at Kadesh=Barnea (Num 13--14) and are sentenced to **wander 40 years in the wilderness** (Num 14:33).
- * Numbers covers **38 years and nine months** (cf. Num 1:1 with Deut 1:3)

01.05.40Y

- * **Aaron dies on Mount Hor** on the 1st day of the 5th month in the fortieth year--July/August [Ab] (Num 33:38)

EVENTS LEADING TO DEUTERONOMY

DEUTERONOMY

01.11.40Y

- * Deuteronomy opens on the Transjordan on the 1st day or the 11th month of the fortieth year after what should have been an eleven day journey--January/February [Shebat]
(Deut 1:1-3)

OVERVIEW OF THE BOOK

- * The task before the Israelites is to take possession of the Promised Land.
- * At 120 years old, Moses knew that he would soon die
- * So he took the opportunity to issue a call to obedience and review God's covenants to the next generation and appoint his successor, Joshua.
- * Deuteronomy is not a 2nd law but an adaptation and expansion of much of the original Law given on Mt. Sinai.
- * This book contains Moses' last 3 sermons and 2 prophetic poems about Israel's future, preached shortly before his death.
- * **The 1st sermon. 1:1 - 4:3**
- * It recounts the forty years of wilderness wanderings which had led to that moment, and ends with an exhortation to observe the law (or teachings), later referred to as the Law of Moses.

OVERVIEW OF THE BOOK

- * **The 2nd sermon. 4:44 - 26:19**
- * The second sermon reminds the Israelites of the need to follow Yahweh and the laws (or teachings) he has given them, on which their possession of the land depends.
- * **The 3rd sermon. 27 - 30**
- * the third sermon offers the comfort that, even should Israel prove unfaithful and so lose the land, with repentance all can be restored.
- * These sermons are especially important because of Israel's earlier failure to conquer the land (see Deut. 1:19-46).
- * Now that they are at the border of the Promised Land Moses wants to ensure that the people will be obedient this time.
- * Moses urges the people not to repeat those errors when they enter the Promised Land.
- * Possessing Canaan will fulfill the promises made to the patriarchs
- * But if the people fall into idolatry or fail to keep the law, they will be exiled.

OVERVIEW OF THE BOOK

- * The final four chapters (31-34)
- * Chapter 31: contain the the narratives recounting the passing of the mantle of leadership from Moses to Joshua,
- * Chapter 32: The Song of Moses,
- * Chapter 33: the Blessing of Moses,
- * Chapter 34: the death of Moses on Mount Nebo.

SHEMA ISRAEL

Deuteronomy 6:4-5: "Hear, O Israel: ^[b]The Lord our God, the Lord is one! ⁵You shall love the Lord your God with all your heart, with all your soul, and with all your strength.

- * **Hear O Israel = Shema Yisrael**
- * This passage has become the basic credo of Judaism
- * It is a very important prayer in Judaism (till date) recited twice-daily
- * It brings all the themes of this book together
- * Shema means "**Listen**" (not just with your ears but to **OBEY**)
- * It calls for **LOVE** for God - Not just Emotionally but **DEVOTEDLY** (with all your heart, with all your soul, and with all your strength)
- * This OBEDIENCE + DEVOTION to ONE God is crucial as the people enter into a nation filled with idolatry, pagan practices and polytheism.
- * If the heart is set right - serving God and following His laws is not going to be a burden
- * You can imagine the Burden in Moses' heart as he looked upon his NEXT Generation...

MOSES ON MT. NEBO



OUTLINE OF DEUTERONOMY

1) The First Address of Moses

- * Historical overview (Deut. 1:6-3)
- * Appeal for commitment to God (Deut. 4)

2) The Second Address of Moses

- * God's covenant with Israel (Deut. 5:1-21)
- * A Message about the First Commandment (Deut. 6-9:6)
- * A Survey of the Laws Given on Mount Sinai (Deut. 9:7-10:11)
- * Reminders of God's Laws (Deut. 10:12-11)

3) The Laws

Sacrifice (Deut. 12)

Giving in to Idolatry (Deut. 13)

Acceptable and Forbidden Foods (Deut. 14:3-21)

Tithes (Deut. 14:22-29)

OUTLINE OF DEUTERONOMY

- * Year of Release (Deut. 15:1-11)
- * Releasing Slaves (Deut. 15:12-18)
- * Firstlings of Cattle and Sheep (Deut. 15:19-23)
- * Yearly Pilgrimage Feasts and Festivals (Deut. 16:1-17)
- * Leaders of the Nation (Deut. 16:18-28:22)
- * Right of Asylum (Deut. 19)
- * Conduct of War (Deut. 20, 21:10-14, 23:9-14)
- * Marriage and Family Life (Deut. 21, 22, 24:1-4, 25:5-10)
- * Certain Humanitarian Regulations (Deut. 21, 22, 24, 25)
- * Blessings and Curses on the People (Deut. 27)
- * Results of Observance and Neglect (Deut. 28)

4) The Last Days of Moses

- * Third Address (Deut. 29-30)
- * Last Words and Acts of Moses (Deut. 31-33)
- * Death and Burial of Moses (Deut. 34)

JUDGES

ISRAEL IN CAANAN

THE NAME: "JUDGES"

- * Hebrew Name - Shophtim "Judges or Deliverers"
- * Judges is named for the 13 characters God raised up prior to the time of Samuel to deliver Israel from assorted oppressors.
- * They were designated with the title "judge" in Judges 2:11-19.
- * But, the judges were actually called "deliverers," not "judges"
- * The judges did not oversee merely legal matters, as in our sense of the role; their tasks often included military and administrative authority as well.

AUTHORSHIP & FACTS

- * Jewish tradition names the prophet Samuel as the author
- * The author of Judges certainly lived in the early days of the monarchy.
- * The recurring statement, “in those days there was no king in Israel” (**Judges 17:6; 18:1; 19:1; 21:25**), points out a contrast between the events happening in the book and the time of its writing.

Date of Writing: The Book of Judges was likely written between 1045 and 1000 B.C.

CHAPTERS: 21

VERSES: 618

ITS PLACE IN HISTORY

- * The period of the judges began after the death of Joshua in the early 14th century BC ([Joshua 24:29](#))
- * It continued for a period of about 300 years. until Saul was crowned king of Israel by the prophet Samuel in 1051 BC ([1 Samuel 10:24](#))
- * Events within the book of Judges span the geographical breadth of the nation, happening in a variety of cities, towns, and battlefields.
- * Scholars believe some of the judges ruled simultaneously in separate geographical regions.

OVERVIEW OF THE BOOK

- * The first two chapters deal with the death of Joshua and after his death and the generation surrounding him, "there arose another generation after them, who did not know the Lord or the work which he had done for Israel" (Judges 2:10).
- * Throughout Judges the fundamental issue is the lordship of God in Israel, especially Israel's acknowledgment of and loyalty to his rule.
- * His kingship over Israel had been uniquely established by the covenant at Sinai (**Exo. 19-24**), which was later renewed by Moses on the plains of Moab (**Deut. 29**) and by Joshua at Shechem (**Josh. 24**).
- * The author accuses Israel of having rejected the kingship of the Lord again and again.
- * They stopped fighting the Lord's battles, turned to the gods of Canaan to secure the blessings of family, flocks and fields, and abandoned God's laws for daily living.

OVERVIEW OF THE BOOK

- * The incidents in the entire book run in circles with a pattern:
 1. The Israelites sin.
 2. God punishes them by sending an enemy to oppress them. They serve the enemy for a number of years.
 3. They cry out to God and pray for forgiveness.
 4. God sends a deliverer (judge) to free them.
 5. The judge conquers the enemy.
 6. There is a peaceful reign for some time before the cycle begins again.
- * But with each cycle, the status of the Israelites deteriorates a little more and the moral lines are continually blurred by both the Israelites and the judges.
- * By the end of the book, there is complete anarchy.
- * As the final line states: **"In those days there was no king in Israel? All the people did what was right in their own eyes" (21:25).**

THE LIST OF JUDGES

	NAME OF JUDGE	DESCRIPTION
1	Othniel (3:7-11)	1st Judge after Joshua's death
2	Ehud (3:12-30)	Fought the Moabites
3	Shagmar (3:31)	Led Israelites against the Philistines
4	Deborah (4-5)	Prophetess, guided Barak to victory over the Canaanites, only female judge
5	Gideon (6-8)	Defeated Midianites with 300 men
6	Abimelech (9)	Only judge to win leadership through treachery
7	Tola (10:1-5)	Judged Israel for 23 years
8	Jair (10:1-5)	Judged Israel for 22 years
9	Jephthah (10:17-12:7)	Defeated Ammonites
10	Ibzan (12:8-15)	Judged people for 7 years
11	Elon (12:8-15)	Judge for 10 years
12	Abdon (12:8-15)	Ruled for 8 years
13	Samson (13-16)	Fought Phillistines singlehandedly
14	Eli (1 Samuel 1:9)	Priest, ruled people from the sanctuary at Gilo
15	Samuel	Last judge before the kingdom came under the rule of Saul

THE 3 "FOREIGN" GODS



BAAL



ASHERAH



DAGON

THE 3 “FOREIGN” GODS

- * The major social problem stemmed from the recurrent failure of the Israelites to drive the Canaanites out of the land, a direct violation of God's commandment.
- * The Israelites then intermarried with the Canaanites, adopting many of their customs.
- * This assimilation of Canaanite culture promoted the growth of idolatry which constituted the religious problem of the people.

The three most prominent deities of Canaanite worship:

1. Baal

- * **Baal** was usually represented by a stone pillar and was a god of fertility, usually worshipped in the groves.
- * At various times Baal-worship included fornication (Jeremiah 7:9), self-mutilation (1 Kings 18:28), and human sacrifice (Jeremiah 19:5).
- * Baal is the deity most often mentioned in the Old Testament as being a snare for the people of God.

2. The symbol of Asherah

- * The symbol of **Asherah** was a wooden post set up in the "high places" of idolatrous worship.
- * The Phoenician goddess of procreation and love, she was the chief female deity and is often mentioned in connection with Baal.

3. Dagon

- * **Dagon** was a Philistine deity having the body of a fish with human hands and a human face.
- * It was a temple of Dagon which Samson pulled down in his final act of strength.

THE 6 INVASIONS

- * There is seen in the book of Judges a consistent pattern Israel is oppressed by a foreign power;
- * the people cry to God and he raises up a judge to deliver them from their predicament;
- * after peace is established the people become complacent and relapse into idolatry.

1. Mesopotamian invasion from the northeast (Judges 3:8-11)

- * The first was the Mesopotamian invasion from the northeast from which Othniel delivered his people.

2. Moabite Invasion from the southeast (Judges 3:12-20)

- * The second was by the **Moabites** and came from the southeast.
- * Israel was delivered from the Moabites by **Ehud**, the left handed assassin of the Moabite king, Eglon.

3. Canaanite leaders Jabin and Sisera (Judges 4, 5)

- * The third invasion came under the **Canaanite leaders Jabin and Sisera**.
- * Israel was delivered from the Canaanites by **Deborah**, the only recorded woman judge.
- * It is interesting to note that Sisera himself was killed by a woman, Jael, the wife of Heber the Kenite.

THE 6 INVASIONS

4. The Midianite Invasion from the southeast (Judges 6-9)

- * The **Midianite invasion** from the southeast lasted 7 years and was ended under the bold leadership of **Gideon**.

5. Ammonite Invasion from the east (Judges 10:6-11:40)

- * The foolish vow of Jephthah, which cost him the life of his daughter, came after he delivered Israel from the fifth invasion, that by the **Ammonites from the east**.

6. The Philistines invasion from the southwest (Judges 13)

- * The sixth invasion was by the **Philistines**, from the southwest, and was apparently something of a recurrent nature rather than one particular campaign.
- * During a period of at least 200 years, Israel was delivered from the Philistines by **Shamgar, Samson, Samuel, Saul, and David**.

GRUESOME EVENTS

- * The most shocking feature in the book of Judges, therefore, is not the horror of the sin of God's people depicted in these narratives,
- * Ehud murders Eglon and leaves him to rot in his own fecal matter.
- * Jephthah sacrifices his only daughter as a burnt offering because of a vow he had made to the Lord.
- * Samson spends a night with a prostitute.
- * A Levite cuts up his concubine who had been brutally raped to death in the night and sends her dismembered body throughout Israel to incite war.
- * But the glory of salvation from that sin accomplished by the God of patience, mercy, compassion, steadfast love, and faithfulness (**Ex. 34:6**).
- * The terror of sin is outshined only by the glory of God's salvation worked through these judges, who will somehow point us to Jesus Christ.

THE FALLEN STATE OF GOD'S PEOPLE

- * The wilderness generation of Moses and the generation of conquest with Joshua had been eyewitnesses of God's great signs and wonders to save and deliver.
- * But then "there arose another generation after them who did not know the Lord or the work that he had done for Israel" (**Judg. 2:10**).
- * In the generations between Joshua and the monarchy, Israel did "what was evil in the sight of the Lord" (**Judg. 2:11**).

- * **WHY DID ISRAEL DESCEND INTO SUCH DEPRAVITY?**
 - a. Because the People who saw the ways and wonders of God failed to follow the Lord with all their heart.
 - b. Because they did not **TEACH** their children the ways and the wonders of **GOD** as God had commanded them
 - c. Because they did not follow the yearly festivals and weekly ordinance of the Sabbath, which the Lord had ordained for people to **REMEMBER** Him!

THE FAITHFUL LOVE OF GOD

- * The primary message of Judges is that God will not allow sin to go unpunished.
- * As Exodus established, Israel was God's people—He was their King.
- * They had forsaken the covenant established at Mount Sinai.
- * In Judges, He disciplined them for following other gods, disobeying His sacrificial laws, engaging in blatant immorality, and descending into anarchy at times.
- * Consequently they lost sight of their unique identity as God's people, chosen and called to be his army and the loyal citizens of his emerging kingdom.
- * They settled down and attached themselves to Canaan's peoples along with Canaanite morals, gods, and religious beliefs and practices as readily as to Canaan's agriculture and social life.

WHY DID GOD RECORD HEINOUS ACTS IN THE BIBLE?

- * To show the Depraved and Fallen state of man - who only God can rescue and save.
- * To reveal His compassion and mercy to forgive and restore.
- * To serve as a warning to us

OUTLINE OF "JUDGES"

- Prologue: Incomplete Conquest and Apostasy (1:1–3:6)

Chapter# 1 – Judah & Simeon fight against Canaanites. Judah defeated the Canaanites and took Jerusalem. Joseph takes Bethel but Canaanites not completely driven out.

Chapter# 2 – Warning from God's angel. After Joshua's generation died the Israelites served Baal disobeyed God. God punished by defeating them through their enemies but raised up judges to deliver Israel.

- Oppression and Deliverance (3:7–16:31)

Chapter# 3 – Israel intermarries & worships false gods. Judge Othniel, Ehud & Shamgar deliver Israel from other nations

Chapter# 4 – Israel did evil. King Eglon defeated them. God raised judge Deborah who killed Eglon.

Chapter# 5 – Deborah and Barak sang a victory song to God about battle with kings of Canaan.

Chapter# 6 – Israel did evil, serves Midian 7 yrs. An angel assures Judge Gideon of support. Gideon destroys altar of Baal.

Chapter# 7 – As per God's instructions Gideon sent only 300 men. The 300 crept into the Midianite camp. Gideon's army defeats Midian.

Chapter# 8 – 1st Jealousy of Ephraim quarrels with Gideon. Gideon refuses kingship. Death of Gideon. Israel has peace 40 years, turns from God

Chapter# 9 – Abimelech killed his brothers and ruled over Israel. Gaal rose against him. Woman wound Abimelech; he died

Chapter# 10 Judges Tola and Jair. Israelites did evil. God sold them to the Philistines and the Ammonites. Israel cried to God for help.

OUTLINE OF "JUDGES"

Chapter# 12 – 2nd Jealousy of Ephraim. Gilead defeated Ephraim. Jephthah judges Israel 6 yrs. Judges Ibzan, Elon, and Abdon.

Chapter# 13 – Philistines rule Israel. The angel of God told Manoah's wife that she would conceive a savior. Birth of Samson

Chapter# 14 – Judge Samson seeks a Philistine wife. Killed a lion. Shared a riddle. Samson's wife given to another man.

Chapter# 15 – Samson's Mighty Acts and revenge. Burnt Philistine's crops. Israelites bound him. He killed 1000 Philistines.

Chapter# 16 – Samson escapes from Gaza. Samson loved Delilah. She shave his hairs. He died pulling down the Philistine temple.

- Epilogue: Religious and Moral Disorder (**chs. 17-21**)

Chapter# 17 – Micah's corruption of religion. Micah made an idol from his mothers silver. There was no king so everyone did what was right in their own eyes. Micah appointed a Levite as priest.

Chapter# 18 – The Danites' departure from their tribal territory & Idolatry. Dan sends spies to find land. Danites took Micah's idol and his priest. Conquered Laish, build a city named it Dan.

Chapter# 19 – Gibeah's corruption of morals .A Levite and His Concubine came to Gibeah. The men of the city raped his concubine and she died. The Levite cut up his wife's body and sent a piece to each tribe.

Chapter# 20 – The Benjamites' near removal from their tribal territory. The Israelites gathered to attack Gibeah. 400000 men of Israel fight against Benjamin & defeated. Tribe of Benjamin nearly Destroyed only 600 of them survived.

Chapter# 21 – Israel gathers at Mizpah. Young women given to Benjamin and thus saved it as a tribe.

JOSHUA

THE PROMISE FULFILLED

THE NAME: "JOSHUA"

- * The Primary Figure of this book, has become its title
- * Joshua means "The Lord Saves"
- * It is an appropriate name for the man who led Israel, under God's command, to victorious conquest of the Promised Land.

AUTHORSHIP & FACTS

- * Joshua himself or a scribe under his direction must have penned most of the book.
- * While this book mentions Joshua writing (8:32; 24:26), it does not claim he wrote the book.
- * The repeated references to something existing “to this day” (see 4:9; 5:9; 6:25; etc.) seem to suggest that there was a significant lapse of time between the events recorded in the book and the time when the writing of the book was completed.
- * After Joshua’s death, the high priests Eleazar or Phinehas may have added some material in this book that alludes to events after the conquest (15:13-19; 19:47; 24:29-33).

DATE WRITTEN: Began around 1400 BC

CHAPTERS: 24

VERSES: 658

ITS PLACE IN HISTORY

- * The events of the book of Joshua span about twenty-five years, starting soon after the death of Moses (Joshua 1:1)
- * The entire Book of Joshua has to do with the entering, conquering, and occupying the Land of Canaan.
- * It begins with a statement of the promise of the conquest. (1:2-3)
- * It ends with the completion of the conquest (23:14)
- * The conquest lasted over a 7 year period.
- * Israel engaged more than 30 armies
- * It was accomplished through 3 military campaigns
 - > 1st Military Campaign: Central Canaan. **Joshua 6-8**
 - > 2nd Military Campaign: Southern Canaan. **Joshua 9-10**
 - > 3rd Military Campaign: Northern Campaign. **Joshua 11-12**

OVERVIEW OF THE BOOK

- * ch.1-5: Joshua Leads the people of Israel
 - The Successor of Moses

- * ch.6-12: The Battles with the Canaanites
 - a. Jericho - God will do everything
 - b. Ai - The defeat (the sin of Achan)
 - c. Gibeonites - making Peace with Israel - Joshua did not enquire the Lord
 - d. The 31 wars with the Southern & Northern kings of Caanan - (making alliances and coalitions

- * ch.13-22: Joshua divides the Land
- * - The list of lands divided by the tribes of Israel

- * ch. 23-24 - The Final Words of Joshua
 - Similar to the Farewell Speech of Moses
 - Inviting to be faithful to God's covenant and keep His covenants
 - Warning for disobedience
 - "Choose this day who you will serve?"

THE NEXT-GEN LEADER: JOSHUA

- * He's from the tribe of Ephraim
 - * Became Israel's leader at age 85.
 - * Led Israel for 25 years
 - * Died at age 110.
-
- * **GOD IS FAITHFUL TO FULFILL HIS PROMISES**
 - * **GOD IS LOOKING FOR FAITHFUL PEOPLE TO EXECUTE HIS PURPOSE**
-
- * Joshua comes immediately after the Pentateuch and in many ways completes its story.
 - * The "patriarchal promise," made first to Abraham (**Gen. 12:1-3**) and repeated to his son Isaac (**Gen. 26:2-4**) and his grandson Jacob (**Gen. 28:13-15**).
 - * 40 years before, the Lord had chosen Moses to lead his people out of slavery in Egypt and to bring them to the land he had promised (**Ex. 3:6-8; 6:2-8**).
 - * Now, after so many years of wandering, Joshua, the "new Moses" (**Josh. 1:1-9**), is to lead God's people into the land, take it, and divide it among them as their inheritance from the Lord.

LEADERSHIP LESSONS

1. LEADERS FLOURISH OVER TIME

- * Leaders take a LONG time to
- * Leaders do not simply APPEAR - They are Groomed over time...
- * Born as a slave in Egypt, but became a conquerer in Caanan
- * and he served as Moses's aide since his youth (Nu 11:28; 13:8).
- * At the end of Moses' life, God chooses Joshua to lead the nation into the promised land.
- * Leaders prove themselves with LITTLE roles
- * In the Sinai peninsula it was Joshua who led the troops of Israel to victory over the Amalekites (Ex 17:8-13).



LEADERSHIP LESSONS

2. LEADERS FOLLOW LEADERS

- * Leaders build Strong Bonds with their Predecessors
- * He alone was allowed to accompany Moses up the holy mountain where the tablets of the law were received (Ex 24:13-14).
- * it was he who stood watch at the temporary tent of meeting Moses set up before the tabernacle was erected (Ex 33:11).

The Similarities of Moses and Joshua:

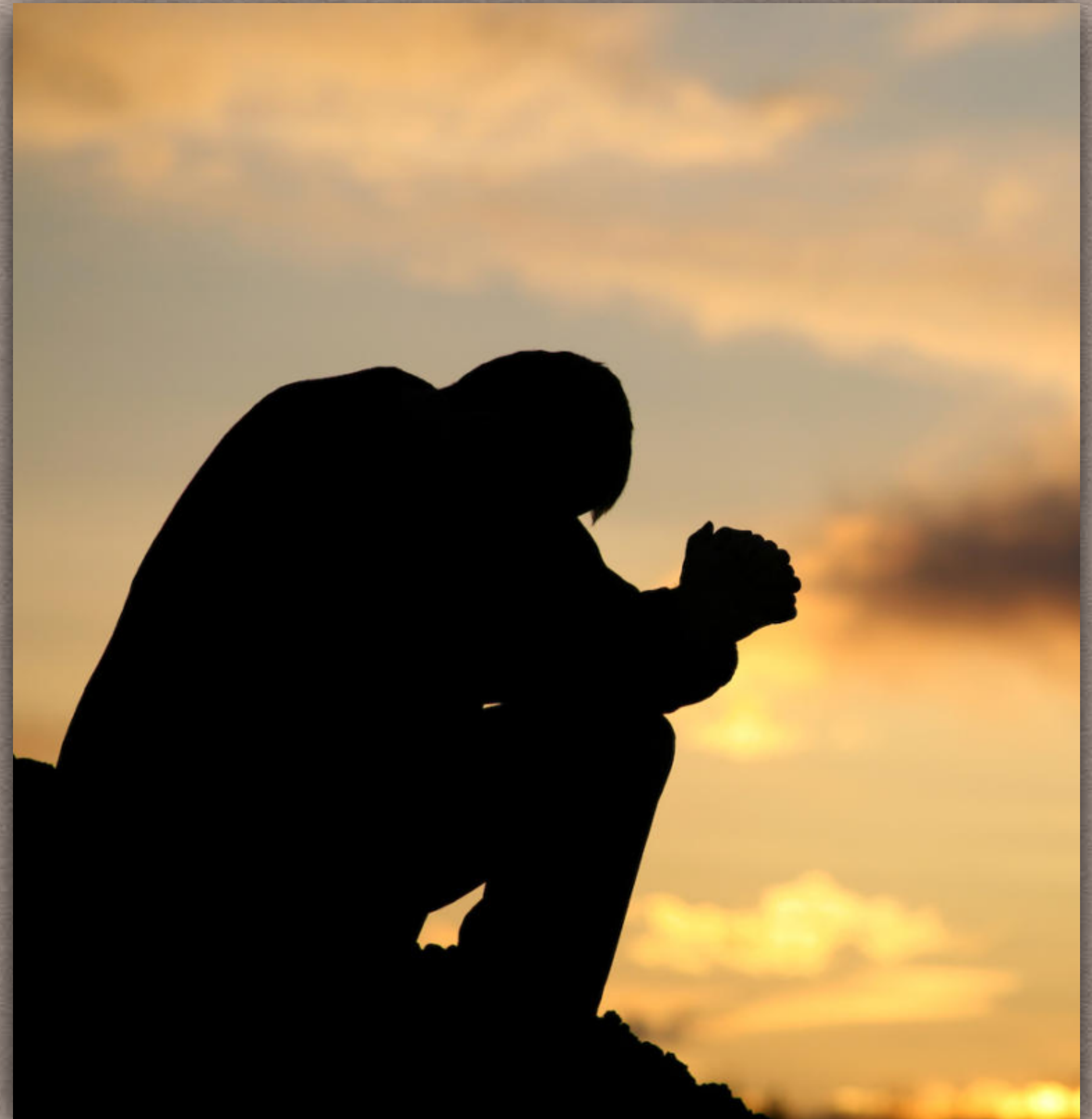
- a. Calling People to Obey the commandments
- b. Sending Spies into Jericho (Like Moses did)
- c. Parting the River Jordan like the Red Sea



LEADERSHIP LESSONS

3. LEADERS ARE FAITHFUL TO THE LORD

- * Leaders Stay Apart from the Majority - They stand on the Lord's side
- * There were multiple points in the Torah (the five preceding books of the Bible) when Israel turned away from their God and/or Moses, but Joshua was completely loyal to both.
- * Joshua was not involved when Israel turned away to worship a golden calf (**Exo. 32:17-19**).
- * Furthermore, when Moses sent Joshua and eleven other spies into the promised land ahead of the people, Joshua was one of the only spies who believed that Israel's God could help them seize the land (**Num. 14:6-9**).



LEADERSHIP LESSONS

4. LEADERS ARE FALLIBLE

- * Leaders have their own Imperfections
- * DIRECT vs. DECEPTIVE ATTACK (Joshua 9)
- * the Hittite, the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite – gathered together to fight with Joshua and Israel - A DIRECT ATTACK
- * But the **Gibeonites** brought an INDIRECT ATTACK
- * They went as a delegation whose donkeys were loaded with
- * worn-out sacks, old wineskins, cracked and mended.
- * They put worn and patched sandals on their feet
- * wore old clothes.
- * Their bread was dry and moldy.
- * "We have come from a distant country; make a treaty with us."
- * But Joshua and his people **Vs. 14 - "They did not enquire of the Lord"**



RUTH

THE REDEMPTION STORY

THE NAME: "RUTH"

- * The book is named after one of its main characters, a young woman of Moab, named RUTH
- * Ruth means "friend"
- * She became the great-grandmother of David and an ancestress of Jesus (4:21-22; Mt 1:1,5).
- * The only other Biblical book bearing the name of a woman is Esther.

AUTHORSHIP & FACTS

- * The author is unknown.
- * Jewish tradition points to Samuel
- * It is unlikely that he is the author because the mention of David (4:17,22) implies a later date.
- * Further, the literary style of Hebrew used in Ruth suggests that it was written during the period of the monarchy.

Date of Writing: The Book of Ruth was likely written between 1000 and 950 B.C.

CHAPTERS: 4

VERSES: 85

ITS PLACE IN HISTORY

- * The story is set in the time of the judges, a time characterized in the book of Judges as a period of religious and moral degeneracy, national disunity and frequent foreign oppression.
- * This beautiful book is like a calmness in the middle of a turbulent storm, when reminiscing on all the violence and enemy invasions recorded in the books of Joshua and Judges.
- * The book of Ruth reflects a time of peace between Israel and Moab (contrast **Jdg 3:12-30**).
- * Like **1Sa 1-2**, it gives a series of intimate glimpses into the private lives of the members of an Israelite family.
- * It also presents a delightful account of the remnant of true faith and piety in the period of the judges, relieving an otherwise wholly dark picture of that era.

THE STORY OF RUTH

- * 1) Due to a severe famine in the land of Judah, Elimelech, a native of Bethlehem, emigrated to Moab with his wife and two sons, who married two Moabite women, Ruth and Orpah.
- * 2) At the end of ten years, all three of the women were left widows and Naomi decided to return to Bethlehem. Despite Naomi's protests, Ruth determined to return to Bethlehem with her. Ruth's dedication to Naomi and to the religion of the God of Israel is stated in Ruth 1:16-17: "Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: Where thou diest, will I die, and there will I be buried: the Lord do so to me and more also, if ought but death part thee and me."
- * 3) They arrived in Bethlehem at the time of the barley harvest. Ruth went out to glean in the fields of Boaz, a wealthy man whose relationship with his servants eloquently attests to his character (Ruth 2:4). According to Hebrew law, Ruth had a right to demand that a near kinsman of her late husband take her for his wife. Boaz had been related to Ruth's husband and was willing to marry her, but since there was another man of closer kinship, it was necessary to go through certain customary and legal measures before he could rightfully claim her.
- * 4) This being done, the two were married with the blessings of their neighbors and eventually became the parents of Obed, the grandfather of David.

JOURNEY OF NAOMI & RUTH



GOD REDEEMS

THE STATEMENT OF RUTH:

- * **Ruth 1:16-17:** *"¹⁶But Ruth said: "Entreat^[e] me not to leave you, Or to turn back from following after you; For wherever you go, I will go; And wherever you lodge, I will lodge; Your people shall be my people, And your God, my God. ¹⁷Where you die, I will die, And there will I be buried. The Lord do so to me, and more also, If anything but death parts you and me."*
- * The words of Ruth are filled with love and devotion for God and fellow men.
- * God honored her devotion by sending a Redeemer Kinsman Boaz her way.

THE TESTIMONY OF BOAZ:

- * **Ruth 2:12** - *The LORD recompense thy work, and a full reward be given thee of the LORD God of Israel, under whose wings thou art come to trust.*
- * The book of Ruth traces the messianic line of King David back to Ruth, who was a Moabitess
- * The book gives us a beautiful understanding of how God rewards faithfulness and devotion.

OUTLINE OF “RUTH”

- Introduction: Naomi Emptied (1:1–5)
- Naomi Returns from Moab (1:6–22)
 - Ruth Clings to Naomi (1:6–18)
 - Ruth and Naomi Return to Bethlehem (1:19–22)
- Ruth and Boaz Meet in the Harvest Fields (ch. 2)
 - Ruth Begins Work (2:1–7)
 - Boaz Shows Kindness to Ruth (2:8–16)
 - Ruth Returns to Naomi (2:17–23)
- Naomi Sends Ruth to Boaz’s Threshing Floor (ch. 3)

- Naomi Instructs Ruth (3:1–5)
- Boaz Pledges to Secure Redemption (3:6–15)
- Ruth Returns to Naomi (3:16–18)
- Boaz Arranges to Fulfill His Pledge (4:1–12)
 - Boaz Confronts the Unnamed Kinsman (4:1–8)
 - Boaz Buys Naomi’s Property and Announces His Marriage to Ruth (4:9–12)
- Conclusion: Naomi Filled (4:13–17)
- Epilogue: Genealogy of David (4:18–22)

1 SAMUEL

A BOOK OF TRANSITIONS

THE NAME: "SAMUEL"

- * Meaning: "God's Name" or "God Heard"
- * Together, 1 and 2 Samuel form one book in the Hebrew Bible. It was known as the "Book of Samuel."
- * The Greek translation of the Bible, the Septuagint, was the first version to divide the material into two parts.

AUTHORSHIP & FACTS

- * One of the main characters in this book is Samuel. As a Young Prophet, the Last Judge of Israel and a Priest who anointed 2 Kings: Saul & David
- * Though named after its main character, the prophet Samuel, the book does not claim an author.
- * However, Samuel may have written, and he certainly supplied, the information for 1 Samuel 1:1-24:22, which is a biography of his life and career up to his death.
- * First Chronicles 29:29 notes that Samuel, along with Nathan and Gad, recorded the "acts of King David."
- * Evidence in the writing suggests that the books of 1 and 2 Samuel were compiled by someone from the prophetic school who used documents from Samuel, Nathan, and Gad
- * **CHAPTERS:** 31
- * **VERSES:** 810

ITS PLACE IN HISTORY

- * The events that happen in 1 Samuel took place over a period of about 110 years
- * It stretches from the closing days of the judges, when Samuel was born (ca. 1120 BC) through the death of Saul (1011 BC)

OVERVIEW OF THE BOOK

1st Transition: there is a transition of leadership between the 2 judges - first from the priest Eli to the judge Samuel,

2nd Transition: Israel transitions from theocracy to monarchy. From the judge Samuel to the king Saul,

3rd Transition: A Transition from King Saul to King David.

- * **Chapter: 1-8** - deal with the birth and rise of the Last Judge of Israel: Samuel
- * **Chapter 9-15:** Saul: chosen - anointed - reign - rejected
- * **Chapter 16-30:** The entry of David
- * **Chapter 31:** Wounded Saul commits suicide

THE CHARACTER OF GOD REVEALED

1. GOD WHO HEARS

- * Hannah's Prayer
- * The cry of the People for a King

2. GOD OF JUSTICE

- * Justice for Eli's Family
- * Justice for Saul

3. GOD WHO NEVER RESTS

- * Replaces Eli's family with Samuel
- * Replaces Saul with David

THE FLAWED KING

1. THE HAUGHTINESS OF SAUL

- * His blatant Disobedience of Saul
 - * **1st Test (ch.13):** Go to Gilgal to prepare to fight the Philistines but WAIT for 7 days
 - **1 Samuel 13:8-11** - skilled in blame shifting on people. In verse 12, he says "So I forced myself".
 - * **2nd Test (ch.15):** Go to war with Amelekites. But do not bring anything back.
 - **1 Samuel 15:19-21** - display of many poor leadership traits: Blame shifting, the fear of man, and a disconnect between his leadership and those he leads.
- * Importance to "image-building"



THE FLAWED KING

2. THE HATRED OF SAUL

- * Example for Bad Reasons
- * Comparing | Competing | Coveting |
- * **I Samuel 18:9** : "And Saul eyed David from that day and forward."
- * vs.12-16 - Saul saw God was with David
- * People loved him
- * His daughter and son loved him



THE FLAWED KING

3. THE HIDDEN EVIL

- * Plotting against his own family
- * The unwillingness to Repent and Seek Forgiveness
- * 18:17 - Played foul in David's marriage.
- * vs.22-24 - Putting him in harm's way



OUTLINE OF 1 SAMUEL

I. SAMUEL: God's prophet, priest, and judge, Chapters 1-8

A. Birth of Samuel, Chapters 1, 2

1. Hannah's prayer and answer, 1Sa 1
2. Hannah's prophetic prayer; boy Samuel in temple, 1Sa 2

B. Call of Samuel, Chapter 3

C. Last judge and first prophet (prophetic office), Chapters 4-8

1. Ark captured by Philistines; Word of God to Samuel fulfilled; Eli dies and his sons slain, 1Sa 4
2. God judged Philistines because of the ark; ark returned to Bethshemesh, 1Sa 5, 6
3. Samuel leads in revival (put away idols and turn to Jehovah); victory at Ebenezer, 1Sa 7
4. Israel rejects God and demands a king; Samuel warns nation but promises a king, 1Sa 8

OUTLINE OF 1 SAMUEL

II. SAUL: Chapters 9-15

A. Saul received, Chapters 9, 10

1. Saul chosen as king, 1Sa 9
2. Saul anointed as king, 1Sa 10

B. Saul reigning, Chapters 11,

1. Saul's victory over Ammonites, 1Sa 11
2. Transfer of authority from Samuel to Saul, 1Sa 12

C. Saul rejected, Chapters 13-15

1. Saul's rebellion against God, 1Sa 13
2. Jonathan responsible for victory over Philistines; Saul took credit, 1Sa 14
3. Saul's glaring rebellion and disobedience regarding Agag, 1Sa 15

OUTLINE OF 1 SAMUEL

III. DAVID: God's man, and SAUL: Satan's man, Chapters 16-31

A. David anointed, Chapter 16

B. David trained, Chapters 17, 18

1. David slays Goliath, giant of Gath, 1Sa 17
2. Jonathan and David make covenant; Saul gives daughter Michal to David, 1Sa 18

C. David disciplined, Chapters 19-30

1. Saul attempts to kill David again, 1Sa 19
2. Jonathan helps David escape, 1Sa 20
3. David escapes to Nob and Gath, 1Sa 21
4. David gathers his men; Saul slays priests of God, 1Sa 22

5. David fights Philistines; Saul pursues David; Jonathan and David make covenant, 1Sa 23

6. David spares Saul's life at En-gedi, 1Sa 24

7. Samuel dies; David and Abigail, 1Sa 25

8. David again spares Saul's life in wilderness of Ziph, 1Sa 26

9. David retreats to land of Philistia (Ziklag), 1Sa 27

10. Saul goes to witch of Endor, 1Sa 28

11. Philistines do not trust David in battle, 1Sa 29

12. David fights Amalekites because of destruction of Ziklag, 1Sa 30

D. Saul, mortally wounded in battle, commits suicide, Chapter 31

2 SAMUEL

THE TRIUMPHS AND TROUBLES OF DAVID

THE NAME OF THE BOOK "SAMUEL"

Read the Bible
in 40 days
— CHALLENGE —

- * Meaning: "God's Name" or "God Heard"
- * Together, 1 and 2 Samuel form one book in the Hebrew Bible. It was known as the "Book of Samuel."
- * The Greek translation of the Bible, the Septuagint, was the first version to divide the material into two parts.

AUTHORSHIP & FACTS

- * Evidence in the writing suggests that the books of 1 and 2 Samuel were compiled by someone from the prophetic school who used documents from Samuel, Nathan, and Gad
- * The Prime character in this book is King David.
- * The key figures in 1 Samuel are dead: Prophet Samuel, King Saul & his son Jonathan.
- * The other people of interest in this book are: Joab, Bathsheba, Nathan, and Absalom.
- * The date of writing, then, would be sometime after 960 B.C.
- * **CHAPTERS:** 24
- * **VERSES:** 695

ITS PLACE IN HISTORY

Read the Bible
in 40 days
— CHALLENGE —

- * The events of 1 Samuel span approximately 100 years
- * The events of 2 Samuel cover another 40 years.
- * It begins with the death of Saul and Jonathan the account of census taken up by David and God's punishment for doing so.
- * David's forty year reign consisted of:
 - 7 1/2 years over Judah from Hebron
 - 33 years of reigning in Jerusalem over Judah & Israel
- * 2 Samuel continues the account of the life of David at the point where 1 Samuel concludes.

THE TRIUMPHS & TROUBLES OF DAVID

A BOOK OF NATIONAL EXPANSION & PERSONAL DESCENT

- * 1 Samuel introduces the monarchy of Israel
- * 2 Samuel chronicles the establishment of the Davidic dynasty and the expansion of Israel under God's chosen leader.
- * In this book, Israel is given over entirely to the reign of David.
- * Approximately half of the book tells of King David's success and the other half shows his failures.

THE NATIONAL EXPANSION (CHAPTERS 1-10)

1. David's Great Victory Over the House of Saul - chapters 1 - 4

a. David Mourns for Saul & Jonathan - chapter 1

b. War Between David & Ishbosheth - chapters 2 - 4

> David was initially acclaimed king at Hebron by the tribe of Judah (chs. 1–4)

- We find that David becomes the king of Judah while the Northern part of the nation (Israel) rejects God and chooses to go with the dynastic tradition, by selecting Saul's son Ish-Bosheth to rule.

> He was subsequently accepted by the remaining tribes after the murder of Ish-Bosheth, one of Saul's surviving sons (5:1–5).

- Ish-Bosheth eventually was executed and the northern tribes asked David to rule the entire nation of Israel.
- King David chooses to establish a new capital, Jerusalem, and through a tragic process, brings the Ark there.

2. David's Great Rule - chapters 5-7

a. David Unites the Kingdom - chapter 5

b. David Brings the Ark to Jerusalem - chapter 6

c. God's Great Promise to David - chapter 7

- David's leadership was decisive and effective.
- He captured Jerusalem from the Jebusites and made it his royal city and residence (5:6–13).

THE NATIONAL EXPANSION (CHAPTERS 1-10)

- Shortly afterward he brought the ark of the Lord from the house of Abinadab to Jerusalem, publicly acknowledging the Lord's kingship and rule over himself and the nation (ch. 6; Ps 132:3–5).
- Under David's rule the Lord caused the nation to prosper,
- He defeated his enemies, in fulfillment of his promise (see Ge 15:18-21)

3. David's Great Victories Over God's Enemies - chapters 8 - 10

- a. David Defeats Moab, Philistia, Zobah, & Syria - chapter 8
- b. David's Kindness to Mephibosheth - chapter 9
- c. David Defeats the Ammonite & Syrian Alliance - chapter 10

Read the Bible
in 40 days
– CHALLENGE –

A MAN AFTER GOD'S HEART

Acts 13:22 says, "After removing Saul, he made David their king. He testified concerning him: 'I have found David son of Jesse a man after my own heart; he will do everything I want him to do.'"

1. HE LOVED GOD & WORSHIPPED HIM

2 Samuel 6:14-21 - King David danced "before the Lord with all his might" on the occasion was the return of the Ark of the Covenant to Jerusalem.

2. TRUSTED GOD & INQUIRED HIM

1st Inquiry – 1 Samuel 23:1-3 - Regarding Keilah

2nd Inquiry – 1 Samuel 30:8-9 "So David inquired of the LORD, saying, 'Shall I pursue this troop? Shall I overtake them?'

3rd Inquiry – 2 Samuel 2:1-2 - "It happened after this that David inquired of the LORD, saying, 'Shall I go up to any of the cities of Judah?'

4th Inquiry – 2 Samuel 5:17-21 - "So David inquired of the LORD, saying, 'Shall I go up against the Philistines? Will You deliver them into my hand?'

5th Inquiry – 2 Samuel 5:22-25 - "Then the Philistines went up once again and deployed themselves in the Valley of Rephaim. Therefore David inquired of the LORD

6th Inquiry – 2 Samuel 21:1 - "Now there was a famine in the days of David for three years ... and David inquired of the LORD.

3. HE WAS HUMBLE & REPENTANT

Psalm 51 - Even though he had sinned grievously David was still able to humble himself before God in repentance.

2 Sam 24:14-17 - When he committed the sin of counting God's People

4. COMPASSIONATE & GENEROUS

David had promised Jonathan that he would protect his family (1 Samuel 20:15-16).

2 Samuel 9:1-13 - Consequently, David asks how he might help any surviving members of Saul/Jonathan's family (v. 1), which he does (vv. 11b-12).

THE PERSONAL DESCENT (CHAPTERS 11-24)

- * In chapters 11-24, we observe the sinful side of King David during his reign, and how it affected the nation of Israel.
- David lost a baby (2 Sam.12:18),
- Amnon a grown son (who was murdered by his brother) (2 Sam.13:21-38),
- His daughter Tamar raped (2 Sam.13:14),
- Suffered betrayal by his loving son, Absalom- Rebellion of Absalom - chapters 14-19
- Lost his position as king for a season
- Adonijah, his son killed by Solomon his brother
- all because he sinned against the Lord by committing adultery with Bathsheba.
- Yet, the penalty for his sin was that "the sword will never depart from your house" and the child would die (2 Samuel 12:10-15).
- Ammon raped Tamar
- Absalom killed Ammon
- Solomon killed Adonijah

THE CRUMBLLED FAMILY

THE MULTIPLE WIVES OF DAVID

1. Michal - Daughter of Saul (1 Sam 18:27)
2. Ahinoam of Jezreel (1 Sam 25:43)
3. Abigail of Carmel (the former wife of Nabal) (1 Sam 25:42)
4. Maachah the daughter of King Talmai of Geshur (2 Sam 3:3)
5. Haggith (2 Sam 3:4)
6. Abital (2 Sam 3:4)
7. Eglah (2 Sam 3:5)
8. Bath-shua (Bathsheba) the child of Ammiel (2 Sam 12:24)
+ Other concubines (1 Chron 3:9)

1 Chronicles 3:1-4

- King David's first 7 wives gave him 6 children, while they lived in Hebron.
 - In the city of Jerusalem, David's 8th wife, Bathsheba, gave him 4 sons after the death of her 1st son.
 - Other wives gave birth to 9 more sons.
 - A total of 19 sons + many daughters (1 daughter - Tamar)
-
- * First, David commits adultery with a married woman named Bathsheba and she becomes pregnant.
 - * **This sets in motion a series of events: the Family of David falling like a pack of cards.**
 - * David repented and Psalm 51 records his repentance. But the consequences followed:



THE PERSONAL DESCENT (CHAPTERS 11-24)

David's Great Sins & Their Punishments - chapters 11 - 21

1. David Commits Adultery & Murder - chapter 11
2. God's Judgment on David - 12:1-23
3. Birth of Solomon - 12:24-25
4. Defeat of Ammon - 12:26-31
5. Rape of Tamar & Death of Amnon - chapter 13
6. Rebellion of Sheba - chapter 20
7. Three Years of Famine - 21:1-14
8. Defeat of Philistines - 21:15-22

David's Great Faith, Great Strength, Great Sin - chapters 22 - 24

- a. **Great Faith:** David's Psalm of Praise - 22:1 - 23:7
- b. **Great Strength:** David's Mighty Men - 23:8-39
- c. **Great Sin:** David's Punishment for Sin of Numbering People - chapter 24



1 KINGS

THE DECLINE OF ISRAEL BEGINS

THE NAME: "KINGS"

- * 1 and 2 Kings originally were one book.
- * In the Hebrew Bible the book of Kings continued the narrative started in Samuel.
- * The Septuagint separated them into two parts. We derive our English title "Kings" from Jerome's Vulgate, the Latin translation of the Bible.

AUTHORSHIP & FACTS

- * One No one knows the author of 1 and 2 Kings, though some commentators have suggested Ezra, Ezekiel, and Jeremiah as possible authors.
- * Because the entire work encompasses a time period of more than 400 years, several source materials were used to compile the records.
- * **CHAPTERS:** 22
- * **VERSES:** 816

ITS PLACE IN HISTORY

- * The events that happen in 1 Kings took place over a period of about 120 years.
- * While 2 Samuel begins with the death of King Saul, 1 Kings begins with the death of King David.
- * King Saul died by apparent suicide on the battlefield.
- * But David died in his bed and was buried in Jerusalem.
- * 1 Kings - stretches from the beginning of Solomon's reign (971 BC) through the reign of Ahaziah (851 BC)
- * The year that assumes significance in this period is 931 BC - the year the United Kingdom under David and Solomon gets Divided in two:
 1. The Northern Kingdom of ISRAEL - 10 Tribes
 2. The Southern Kingdom of Judah - 2 Tribes

GENERAL OVERVIEW

I. Death of David, **Chapters 1, 2**

A. Adonijah's Plans foiled and Solomon is crowned as King - Chapter 1

B. David's Counsel to Solomon, David's death & change of Guard - Chapter 2

II. Glory of Solomon's reign, **Chapters 3-11**

A. Solomon's prayer for wisdom, Chapters 3, 4

B. Building of the Temple, Chapters 5-8

C. Fame of Solomon, Chapters 9, 10

D. Shame and death of Solomon, 1 Kings 11

III. Division of the kingdom into Judah & Israel **Chapters 12 - 15**

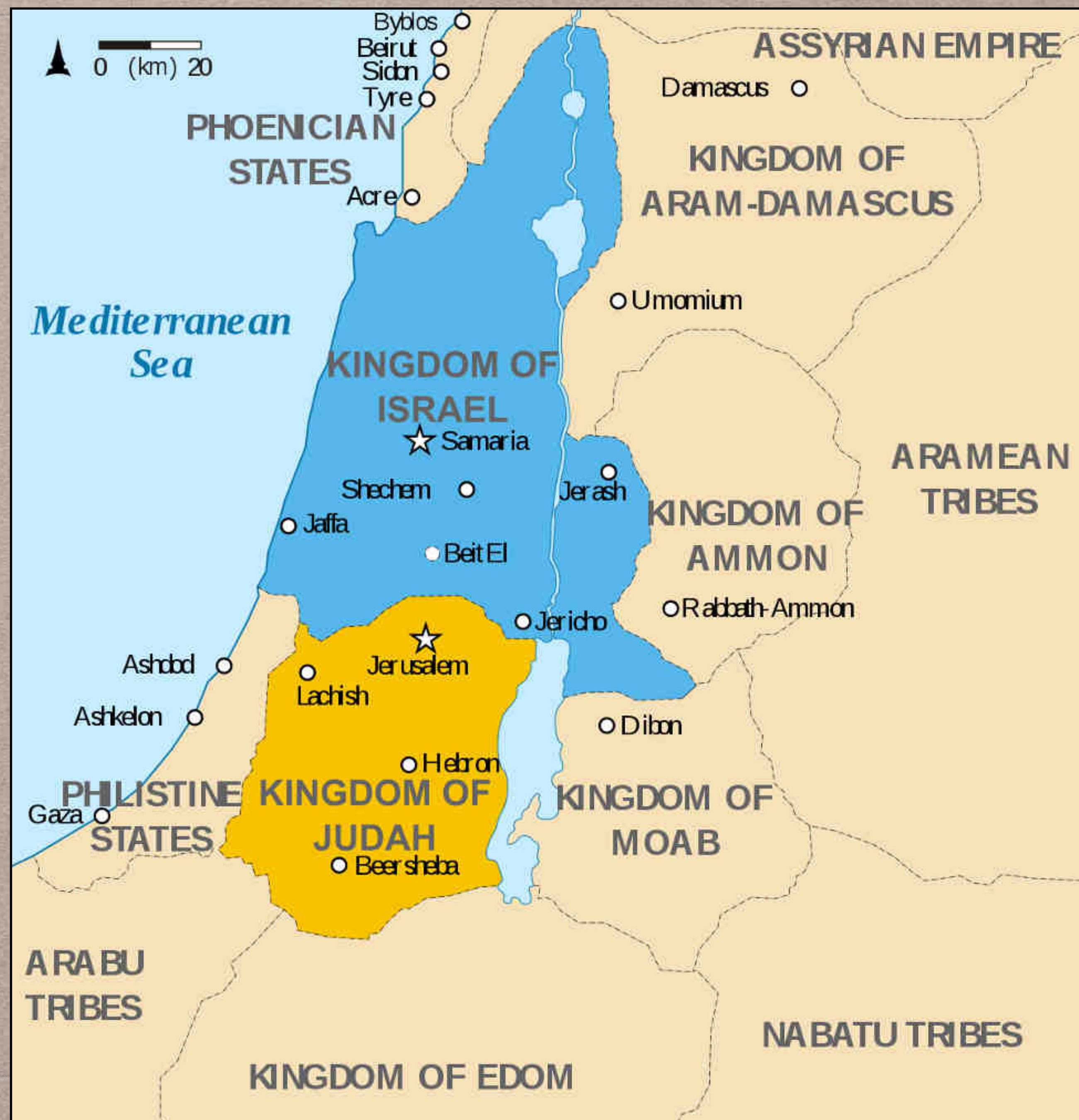
IV. The Entry of Elijah & Conflict with King Ahab **Chapter 16 - 21**

V. The Death of Ahab **Chapter 22**

THE KINGDOM OF JUDAH & ISRAEL

- * Samuel anointed Saul from the tribe of Benjamin as the first king - 12 tribes unite to form the United Kingdom of Israel and Judah
- * Saul's reign was curtailed and his kingdom given to another dynasty.
- * David from the tribe of Judah - chosen by God and anointed by the prophet Samuel.
- * Saul's heir, Ishbosheth took over rulership of 11 tribes of Israel after the death of his father and 3 brothers
- * David becomes King of the tribe of Judah
- * Ishbosheth ruled for only two years before he was assassinated.
- * After Ishbosheth's death - David becomes king of the United Kingdom (12 Tribes of Israel)
- * Solomon, David's son and successor, maintained the unified monarchy for 40 years
- * During the reign of Rehoboam, Solomon's son, the country split into 2 kingdoms: the Northern Kingdom of Israel (10 northern tribes and including the cities of Shechem and Samaria) and the Southern Kingdom of Judah (Jerusalem as Capital).
- * Most of the Kings of Israel and Judah was characterized by their constant disobedience to God - turning to Idolatry
- * The Kingdom of Israel (or Northern Kingdom, a.k.a. Samaria and Ephraim) was conquered by the Assyrian Empire (731 BC)
- * The Kingdom of Judah (or Southern Kingdom) was conquered by the Babylonian Empire. (586 BC)

THE DIVIDED KINGDOM



KINGS OF THE
DIVIDED KINGDOMS (1 KINGS)

		KING SAUL			
		KING DAVID			
		KING SOLOMON			
Kings of Judah (Southern Kingdom)			Kings of Israel (Northern Kingdom)		
REHOBOAM - Son of Solomon		17 yrs	JEROBOAM - Led the Separation of Israel		22 yrs
ABIJAH - Son of Rehoboam		3 yrs			
ASA - Son of Abijah		41 yrs	NADAB - Son of Jeroboam		2 yrs
			BASHA - Overthrows Nadab		24 yrs
			ELAH - Son of Bashsa		2 yrs
			ZIMRI - Overthrows Elah		7 days
			OMRI - Overthrows Zimri		12 yrs
JEHOSHAPHAT - Son of Asa		25 yrs	AHAB - Son of Omri (Husband of Jezebel)		21 yrs
			AHAZIAH - Son of Ahab		1
JEHORAM - Son of Jehoshaphat (Husband of Athaliah)		8	JEHORAM - Son of Ahab		11 yrs
AHAZIAH - Son of Jehoram		1			

THE DIVIDED KINGDOM



THE FALL OF KING SOLOMON

LIMITLESS INCREASE

- * **Gold and silver:** Solomon accumulated enormous quantities of silver and gold (1Kings 10:14-21,27).
- * **Thousands of horses:** Solomon's stock and trade in horses from Egypt was huge (1Kings 10:26,28-29).
- * **A thousand wives:** 700 wives (the daughters of foreign kings) and 300 concubines (1Kings 11:1-3).
- * In the law given by Moses, God anticipated the desire of the future nation to have a king.
- * God made a law for every king - **Deuteronomy 17:14-20**
 - * "The king shall **not multiply horses** for himself, nor shall he cause the people to return to Egypt to multiply horses..."
 - * "Neither shall he **multiply wives** for himself lest his heart turn away..."
 - * "Nor shall he greatly **multiply silver and gold** for himself..."
 - * "When the king sits on the throne... he shall write for himself a copy of this law on a scroll... And it shall be with him, and he shall read it all the days of his life... carefully observing all the words of this law... that he may not turn aside from the commandment"

THE FALL OF KING SOLOMON

LIBERAL THEOLOGY

- * 1 Kings 6:4-13
- * Solomon erected temples to Ashtoreth, Milcom, and Chemosh.
- * He was broad in his views, far advanced from the traditional knowledge of the age, and often conversed with wise men of other creeds.
- * "Do not be deceived: 'Bad company corrupts good morals'" (1 Corinthians 15:33).
- * "Do not be bound together with unbelievers; for what partnership have righteousness and lawlessness, or what fellowship has light with darkness?" (2 Corinthians 6:14).
- * "So the Lord said to Solomon, 'Because you have done this, and you have not kept My covenant and My statutes, which I have commanded you, I will surely tear the kingdom from you, and will give it to your servant" (1 Kings 11:11).

THE FALL OF KING SOLOMON

OPPRESSION OF PEOPLE

- * He appears to have copied the Pharaohs not only in magnificence, but in disregard for human suffering.
- * multitudes were torn from their homes to fell timber in the forests, or hew stone in the quarries.
- * Even the Israelites had to do forced labour.
- * Though Solomon constructed the temple, it was not a major expense as David — who was forbidden from building it — had already gathered most of the material needed and even had the workmen in place (1 Chronicles 22:2-4).
- * Building of the Temple, [Chapters 5-8](#)
- * 30,000 Israelites, 150,000 Canaanites, 550 overseers, and 3500 subordinates.
- * Rather it was the construction of a second palace that became the root of the problem.

THE FALL OF KING SOLOMON

OPPRESSION OF PEOPLE

- * Solomon was not content to live in his father's house and built a huge palace to house his 700 wives and 300 concubines (1 Kings 7:1-11).

Solomon builds other structures:

His own palace — 13 years in building (v. 1),

House of the forest of Lebanon (v. 2),

Palace for the daughter of Pharaoh (v. 8),

Pillars for the porch of the Temple (v. 21),

Molten sea for the Temple (v. 23),

Ten lavers of brass (v. 38), and

Articles of furniture for the Temple (vs. 48, 49).

- * It took 13 years to construct, compared to just 7 years for the temple.
- * PHARAOH'S DOWRY FOR HIS DAUGHTER - I Kings 9:15-17

2 KINGS

THE DECLINE CONTINUES UNTIL EXILE

THE NAME: "KINGS"

- * 1 and 2 Kings originally were one book.
- * In the Hebrew Bible the book of Kings continued the narrative started in Samuel.
- * The Septuagint separated them into two parts. We derive our English title "Kings" from Jerome's Vulgate, the Latin translation of the Bible.

AUTHORSHIP & FACTS

- * One No one knows the author of 1 and 2 Kings, though some commentators have suggested Ezra, Ezekiel, and Jeremiah as possible authors.
- * Because the entire work encompasses a time period of more than 400 years, several source materials were used to compile the records.
- * **CHAPTERS:** 25
- * **VERSES:** 719

ITS PLACE IN HISTORY

- * The events recorded in 2 Kings is a continuation of what happened in 1 Kings.
- * **Chapters 1-17 of 2 Kings** - covers 131 years of the rule of the Southern Kingdom (Israel - 10 Tribes) - out of the total 345 years of rule.
- * This extends from the beginning of King Ahaziah's reign to the Assyrian Captivity of Israel (853 - 722 BC)
- * **Chapters 18-25 of 2 Kings** - covers the 155 years of the Northern Kingdom (Judah) - out of the total 210 years of rule
- * This extends from the beginning of Hezekiah's reign to the release of Jehoiachin in Babylon (715-560 BC)

GENERAL OVERVIEW

I. The Divided Kingdom, 1:1-17:41

- A. The Reign of Ahaziah in Israel, 1:1-18
- B. The Reign of Jehoram (Joram) in Israel, 2:1-8:15
 - 1. The translation of Elijah, 2:1-11
 - 2. The beginning of Elisha's ministry, 2:12-25
 - 3. Jehoram's expedition against Moab, 3:1-27
 - 4. Elisha's ministry, 4:1-8:15
- C. The Reign of Joram (Jehoram) in Judah, 8:16-24
- D. The Reign of Ahaziah in Judah, 8:25-29
- E. The Reign of Jehu in Israel, 9:1-10:36
- F. The Reign of Athaliah in Judah, 11:1-16
- G. The Reign of Jehoash (Joash) in Judah, 11:17-12:21
- H. The Reign of Jehoahaz in Israel, 13:1-9
- I. The Reign of Jehoash (Joash) in Israel, 13:10-25
- J. The Reign of Amaziah in Judah, 14:1-22
- K. The Reign of Jeroboam II in Israel, 14:23-29
- L. The Reign of Azariah (Uzziah) in Judah, 15:1-7
- M. The Reign of Zechariah in Israel, 15:8-12
- N. The Reign of Shallum in Israel, 15:13-15
- O. The Reign of Menahem in Israel, 15:16-22

GENERAL OVERVIEW

- P. The Reign of Pekahiah in Israel, 15:23-26
- Q. The Reign of Pekah in Israel, 15:27-31
- R. The Reign of Jotham in Judah 15:32-38,
- S. The Reign of Ahaz in Judah, 16:1-20
- T. The Reign of Hoshea in Israel, 17:1-41

II. The Surviving Kingdom of Judah, 18:1-25:30

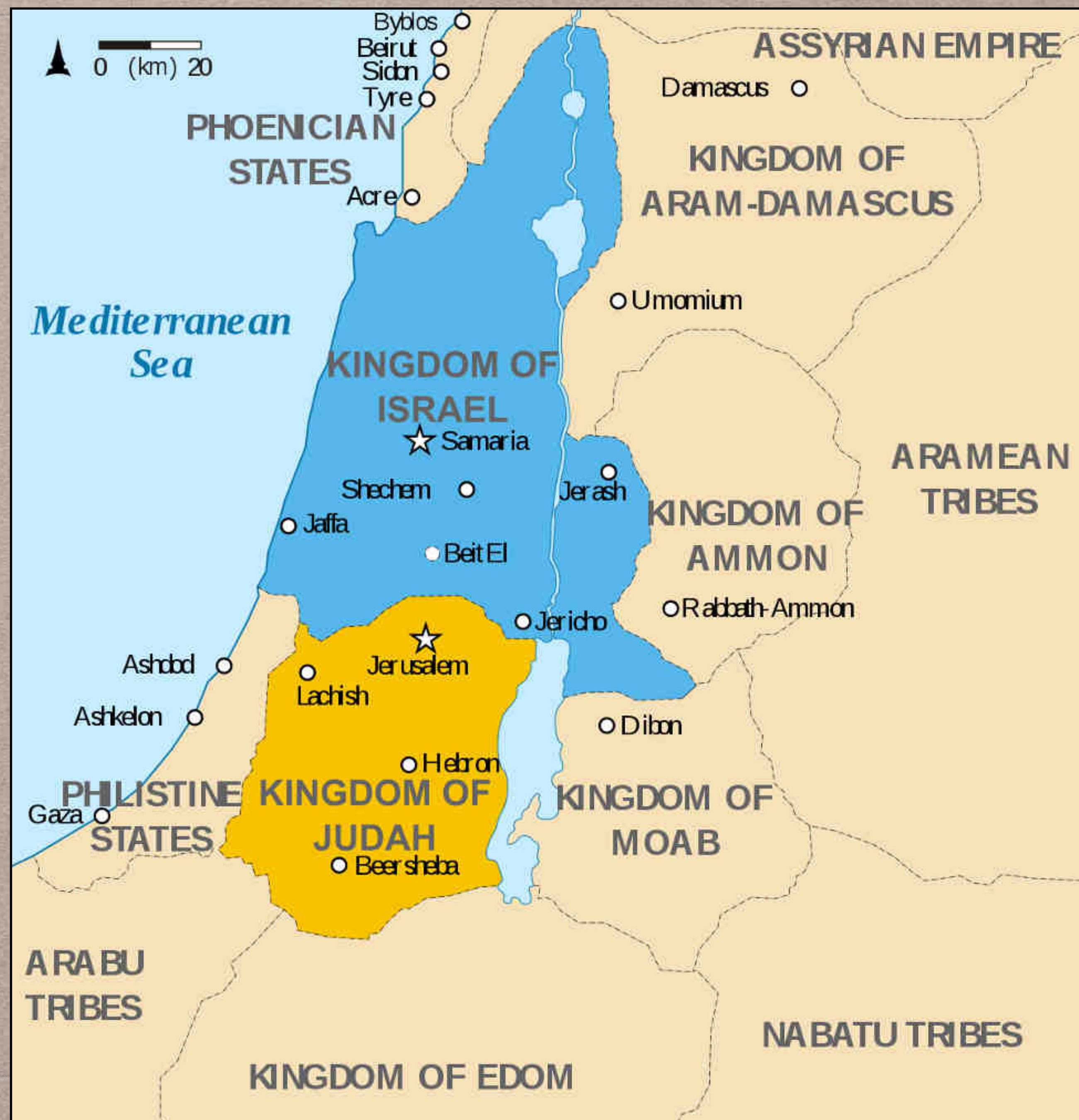
- A. The Reign of Hezekiah, 18:1-20:21
- B. The Reign of Manasseh, 21:1-18
- C. The Reign of Amon, 21:19-26
- D. The Reign of Josiah, 22:1-23:30
- E. The Reign of Jehoahaz, 23:31-33
- F. The Reign of Jehoiakim, 23:34-24:7
- G. The Reign of Jehoiachin, 24:8-16
- H. The Reign of Zedekiah, 24:17-25:21
 - 1. Rebellion against Babylon and destruction of the Temple, 24:17-25:10
 - 2. Third deportation to Babylon, 25:11-21
- I. Gedaliah, the Puppet Governor, 25:22-26
- J. The Release of Jehoiachin in Babylon, 25:27-30

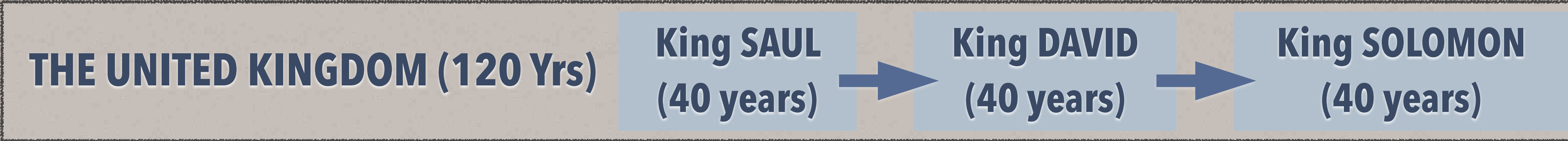
THE KINGDOM OF JUDAH & ISRAEL

- * The United kingdom under King Saul, King David & King Solomon lasted for 120 years (1053-933 BC)
- * The Northern Kingdom (Israel - 10 Tribes) lasted for 210 years (931-721 BC) - after which it was taken captive by the Assyrians
- * The Southern Kingdom (Judah & Benjamin) lasted for 345 years (931-586 BC) - around 135 years longer than the Northern Kingdom - after which it was taken captive by the Babylonians.
- * The total Kingdom period lasted to around 467 years (1053-586 BC)
- * In the Northern Kingdom 9 different dynasties (family lines) reigned. All dynasties were created by murdering the previous dynasty - except one.
- * The Southern Kingdom kings were of one continuous dynasty (David) in spite of the efforts of Athaliah, Jezebel's daughter, to kill all the descendants of David. Only Joash survived.



THE DIVIDED KINGDOM





Kings of Judah (Southern Kingdom) - 345 Yrs		Kings of Israel (Northern Kingdom) - 210 Yrs	
1. REHOBAM - Son of Solomon	17 yrs	1. JEEROBAM - Led the Separation of Israel	22 yrs
2. ABIJAH - Son of Rehoboam	3 yrs		
3. ASA - Son of Abijah	41 yrs	2. NADAB - Son of Jeroboam	2 yrs
		3. BASHA - Overthrows Nadab	24 yrs
		4. ELAH - Son of Bashsa	2 yrs
		5. ZIMRI - Overthrows Elah	7 days
		6. OMRI - Overthrows Zimri	12 yrs
4. JEHOSHAPHAT - Son of Asa	25 yrs	7. AHAB - Son of Omri (Husband of Jezebel)	22 yrs
		8. AHAZIAH - Son of Ahab	2
5. JEHORAM - Son of Jehoshaphat (Husband of Athaliah)	8	9. JEHORAM - Son of Ahab	12 yrs
6. AHAZIAH - Son of Jehoram	1		

KINGS OF THE DIVIDED KINGDOMS (2 KINGS)

Kings of Judah (Southern Kingdom) - 345 Yrs		Kings of Israel (Northern Kingdom) - 210 Yrs	
7. ATHALIAH - Daughter of Ahab	6 yrs	10. JEHU - Overthrows Jehoram	28 yrs
8. JOASH - Son of Ahaziah	40 yrs	11. JEHOAHAZ - Son of Jehu	17 yrs
9. AMAZIAH - Son of Joash	29 yrs	12. JOASH (JEHOASH) - Son of Jehoahaz	16 yrs
10. UZZIAH - Son of Amaziah	52 yrs	13. JEROBOAM II - Son of Jehoash	41 yrs
11. JOTHAM - Son of Uzziah	16 yrs	14. ZACHARIAH - Son of Jerboam II	6 months
12. AHAZ - Son of Jotham	16 yrs	15. SHALLUM - Overthrows Zachariah	12 yrs
13. HEZEKIAH - Son of Ahaz	29 yrs	16. MEHANEM - Overthrows Shallum	22 yrs
14. MANASSEH - Son of Hezekiah	55 yrs	17. PEKAHIAH - Son of Mehaniem	2 yrs
15. AMON - Son of Manasseh	2 yrs	18. PEKAH - Overthrows Pekahiah	12 yrs
16. JOSIAH - Son of Amon	31 yrs	19. HOSHEA - Overthrows Pekah	9 yrs
17. JEHOAHAZ - Son of Josiah	3 months	TO ASSYRIAN CAPTIVITY	
18. JEHOIAKIM - Son of Josiah	11 yrs		
19. JEHOIAKIN - Son of Jehoiakim	3 months		
20. ZEDEKIAH - Son of Josiah	11 yrs		
TO BABYLONIAN CAPTIVITY			

PROPHETS IN THE BOOK OF KINGS

PROPHETS IN THE SOUTHERN KINGDOM (JUDAH)	PROPHETS IN THE NORTHERN KINGDOM (10 TRIBES)
1. Shemaiah	1. Elijah
2. Obadiah	2. Micaiah
3. Joel	3. Elisha
4. Isaiah	4. Jonah
5. Micah	5. Amos
6. Nahum	6. Hosea
7. Zephaniah	
8. Jeremiah	
9. Habakkuk	

THE REVIVAL THROUGH JOSIAH CH. 22, 23

- * Josiah begins to reign when he is 8 years old
- * *2 Chronicles 34:3: "In the eighth year of his reign, while he was still young, he began to seek the God of his father David."*
- * he reigns thirty-one years ([2Ki 22:1](#)).
- * He is one of the best who reigned after Solomon ([2Ki 22:2](#)).
- * A great and needed revival comes to the nation.
- * Hilkiah, the high priest, is his counselor, assistant, and adviser.

The steps of revival are given:

- (1) Temple repaired ([2Ki 22:3-6](#));
- (2) Return to the Word of God ([2Ki 22:8-10](#));
- (3) Convicted of sin ([2Ki 22:11-13](#));
- (4) Put away idolatry ([2Ki 23:4](#));
- (5) Put away immorality ([2Ki 23:7](#));
- (6) Reinstated the Passover ([2Ki 23:21-23](#))
- (7) Further reformation ([2Ki 23:8-20](#)).

2 KINGS: CHAPTER-WISE SUMMARY

Chapter 1 – Ahaziah king of Israel, son of Ahab and Jezebel, fell down through a lattice and was seriously injured. Greatly influenced by his mother Jezebel, he sends messengers to Ekron to inquire of Baal if he would be healed. Elijah, in his last public act as prophet, is sent by the Lord to meet the messengers, gives a stern rebuke and pronounces death sentence upon Ahaziah. Elijah brings down fire from heaven to destroy the two companies of fifty soldiers sent by the king to get him. Then Elijah goes with the third team and personally delivers the death message to Ahaziah – which was fulfilled.

Chapter 2 – This chapter records the translation of Elijah. He goes from Gilgal to Bethel to Jericho to the Jordan river, accompanied by Elisha. Elijah promises Elisha a double portion of his spirit if he witnesses his departure. Elijah strikes the waters of Jordan with his mantle, and they two go over. Elijah departs from him in a chariot of fire (v. 11) and Elisha witnesses it (v. 12). Elisha returns over Jordan by using Elijah's mantle to smite the waters. Elisha makes the bitter waters sweet at Jericho. When he returned to Bethel little children mocked him. Elisha curses them and bears come and devour them.

Chapter 3 – King Ahaziah, son of Ahab, had no son as his successor so that his brother Jehoram (Joram) reigns after him. Moab rebels against Israel. Jehoshaphat joins forces with Jehoram to go against Moab. Jehoshaphat again calls for Elisha. He refuses at first, but responds because of the presence of Jehoshaphat (v. 14). Elisha announces that God would give them both water, which they sorely needed, and victory over Moab, which was granted.

Chapter 4 – This chapter contains five miracles performed by Elisha.

- (1) A widow of one of the prophets is in dire circumstances – her two sons are about to be sold into slavery. Elisha multiplies the pot of oil.
- (2) A "great woman" of Shunem entertains Elisha (v. 10). Elisha promises she would have a son.
- (3) When the son was grown to manhood, he died, and Elisha restores him to life (using the same method as Elijah had).
- (4) Sons of the prophets are eating a soup in which there was poison, and Elisha makes it harmless.
- (5) Elisha feeds 100 men with food for one man.

2 KINGS: CHAPTER-WISE SUMMARY

Chapter 5 – Naaman, captain of the army of Syria and a great man but a leper, comes to Elisha for healing at the suggestion of his wife's maid (a Hebrew girl taken captive). Elisha refuses to see him but sends a messenger to tell him to go wash in the Jordan seven times ([v. 10](#)). Naaman, because of pride, refuses to go at first ([vs. 11, 12](#)). He is persuaded to swallow his pride and obey the prophet. He is healed. Gehazi, servant of Elisha, extracts a reward from Naaman without Elisha's permission. Elisha pronounces judgment upon him, and he becomes a leper.

Chapter 6 – Elisha's school of the prophets need larger quarters ([vs. 1, 2](#)), and Elisha goes with them to cut down timber in the Jordan valley. The borrowed axe head slips off and falls into the river ([vs. 4, 5](#)). Elisha throws a stick in the water and the axe floats ([vs. 5-7](#)). Elisha warns the king of Israel concerning the plot of Ben-hadad and thereby saves his life, many times. Ben-hadad attempts to capture Elisha by sending a great host to Dothan where the prophet is staying. Elisha prays that the Lord would open his servant's eyes. God does "and, behold, the mountain was full of horses and chariots of fire round about Elisha" ([v. 17](#)). Elisha leads the blinded Syrians to Samaria as captives. Ben-hadad lays seige to Samaria, and the inhabitants of the city are starving. The king of Samaria blames the prophet and tries to destroy him.

Chapter 7 – Elisha promises an abundance for the very next day. Four leprous men outside the city enter the camp of the Syrian army in desperation and find it deserted. During the night the Lord had caused the Syrians to hear a great noise and fled in panic, leaving all their supplies behind. The lepers report to the starving populace of Samaria that there is an abundance of food in the deserted camp.

Chapter 8 – Elisha predicts a famine of 7 years and urges the Shunammite mother to leave the area. She returns at the end of the drought and appeals to the king to restore her land. After learning who she is, he does so. Elisha goes to Damascus, predicts the death of sick Ben-hadad and the ascension of Hazael (who will in turn destroy Israel) to the throne. Hazael pleads innocent of all such plans but carries them out. Jehoram, son of Jehoshaphat, begins to reign with his father. He walks in the ways of the kings of Israel, for he had married the daughter of Ahab. Edom revolts against him, also Libnah. Jehoram dies after an eight-year reign. He is succeeded by Ahaziah his son, who joins with Joram, king of Israel, against Hazael of Syria in war. Joram is wounded.

2 KINGS: CHAPTER-WISE SUMMARY

Chapter 9 – Elisha sends one of the sons of the prophets to Jehu in Ramoth-gilead to anoint him as king of Israel and to pronounce judgment on the house of Ahab. Jehu is proclaimed king by the army. He slays Joram king of Israel, Ahaziah king of Judah, and Jezebel. Jezebel attempts to win Jehu over by her appeal as a woman ([v. 30](#)), but she is too old ([v. 33](#)). The prophecy of Elijah is literally fulfilled ([vs. 36, 37](#)).

Chapter 10 – The house of Ahab is exterminated by the slaying of his 70 sons. Jehu slays what remained. Jehu also kills the brethren of Ahaziah king of Judah. Jehu pretends to turn to Baal worship in order to gather together Baal's followers. When they come together, Jehu has all of them slain ([v. 25](#)). Jehu destroys Baal worship from Israel ([vs. 27, 28](#)), but he does not return to the worship of Jehovah. He merely comes back to the low level of calf worship that had been established by Jeroboam ([v. 29](#)). However, God does recognize and reward him ([v. 30](#)). Israel begins to decline as a great kingdom ([v. 32](#)). Jehu dies and his son Jehoahaz succeeds to the throne ([vs. 34, 35](#)).

Chapter 11 – When Athaliah sees that her son Ahaziah was slain by Jehu, this bloody daughter of Jezebel tries to destroy all the line of David. She destroys all the princes of the royal line except Joash who was hidden by a sister of Ahaziah. When Joash is seven, he is revealed to the rulers of the kingdom who in turn plot the overthrow of bloody Athaliah. She is slain, and Joash (Jehoash) becomes king at seven years of age ([v. 21](#)). Jehoiada, the priest, leads in a movement to return to the worship of Jehovah ([v. 17](#)). The Baal worship that had invaded Judah is exterminated ([v. 18](#)).

Chapter 12 – Jehoash reigns forty years, and he does that which is right in the eyes of the Lord ([v. 2](#)). The corruption of the priesthood is corrected and the Temple repaired. The Syrians take Gath, and Jehoash has to pay a ransom to Hazael, king of Syria, to save Jerusalem. Jehoash is slain by a conspiracy of his servants. Amaziah, his son, succeeds him.

Chapter 13 – Jehoahaz, son of Jehu, reigns over Israel for 17 years, and he follows in the sinful steps of Jeroboam. In desperation he turns to the Lord when oppressed by the king of Syria. The Lord delivers them, but they return to the sins of Jeroboam. Jehoahaz dies a natural death. Joash (Jehoash) son of Jehoahaz succeeds his father to the throne. Elisha becomes sick with a fatal illness. He is visited by King Jehoahaz of Israel, to whom the prophet promises victory over the Syrians. Elisha dies. The Syrians oppress Israel, but God is gracious ([v. 23](#)).

2 KINGS: CHAPTER-WISE SUMMARY

Chapter 14 – Amaziah son of Joash succeeds to the throne of Judah and he, too, does that which is right in the sight of the Lord – but does not quite measure up to David's standard ([v. 3](#)). He is defeated by Jehoash, king of Israel, who takes Jerusalem, breaks through the wall for 400 cubits and removes all the gold and silver that remain in the house of the Lord. Amaziah is slain in a conspiracy at Lachish. Azariah (Uzziah), son of Amaziah, succeeds to the throne. Jeroboam II, king of Israel, reigns forty-one years and does evil according to the sins of Jeroboam I. He restores the border of Israel according to Jonah, son of Amittai, the prophet. Jeroboam II dies a natural death, and his son Zechariah succeeds him.

Chapter 15 – Uzziah king of Judah is a good king, but because he intrudes into the priest's function, he is smitten with leprosy ([2 Chronicles 26:15-21](#)). Jotham his son succeeds him (see [Isaiah 1:1](#)). Zechariah, last of the line of Jehu, is slain by Shallum after he had reigned only six months. Shallum reigns only one month. Menahem overthrows and slays Shallum. Then he reigns ten years and does evil as had Jeroboam. At this time, Pul, king of Assyria, comes against Israel, and Menahem pays 1,000 talents of silver to preserve his kingdom. At his death, Pekahiah his son succeeds to the throne but reigns only two years, when Pekah, his captain, conspires and slays him. During the reign of Pekah, Tiglath-pileser, king of Assyria, comes against Israel and takes captive the tribe of Naphtali. Pekah is slain by Hoshea. Jotham reigns in Judah and is recognized as a good king.

Chapter 16 – Ahaz, son of Jotham, succeeds him to the throne. He is a wicked king who walks in the evil ways of the kings of Israel ([vs. 2, 3](#)). Rezin, king of Syria, and Pekah, king of Israel, invade Judah but cannot take Jerusalem (see [Isaiah 7-10](#)). Ahaz appeals to Assyria for help, and the Assyrians take Damascus. The term "Jews" is used for the first time in the Bible ([v. 6](#)).

Captivity of Israel by Assyria

Chapter 17 – Shalmaneser, king of Assyria, captures the northern kingdom and exacts tribute from them. When he discovers that King Hoshea had formed a conspiracy against him, he besieges Samaria and, after three years, takes the northern tribes into captivity. These are the reasons God permitted Israel to go into captivity: **(1)** Disobeyed God ([v. 13](#)) **(2)** Doubted God ([v. 14](#)) **(3)** Defied God ([v. 15](#)) in that they refused to observe the sabbatic year for 490 years. Assyria brings in foreigners to colonize the land – first mention of Samaritans ([v. 29](#)).

2 KINGS: CHAPTER-WISE SUMMARY

Decline and captivity of Judah by Babylon, [Chapters 18-25](#)

[Chapter 18](#) – Hezekiah, son of Ahaz, succeeds him to the throne and is an exceptionally good king ([v. 3](#)). There is a revival during his reign ([vs. 4, 5](#)). Hezekiah is able to overcome the Philistines, but Sennac-herib, king of Assyria, invades Judah and threatens Jerusalem. Rab-shakeh, captain of Assyria, insults Hezekiah and attempts to frighten him.

[Chapter 19](#) – He is successful in this, for Hezekiah puts on sackcloth and goes to the house of God to pray. In the meantime, he sends a messenger to Isaiah. Isaiah returns a message of encouragement ([vs. 6, 7](#)). Rab-shakeh becomes bold and challenges the God of Israel by sending an insulting letter to Hezekiah. Hezekiah goes into the house of the Lord and spreads the letter before God. God answers through Isaiah that He will turn the hosts of Assyria back ([vs. 28, 32-34](#)). God destroys 185,000 of the Assyrian army, and Sen-nacherib returns home where he is slain.

[Chapter 20](#) – Hezekiah takes sick and his time is come to die ([v. 1](#)). He prays for a recovery, and God hears his prayer. After his recovery, he commits three foolish acts: **(1)** He permits the ambassadors from Babylon to see his treasures ([vs. 12-19](#)). **(2)** He fathers Manasseh, the worst king of all ([2Ki 21:2, 9, 16, 17](#)). **(3)** Hezekiah's heart becomes full of pride ([2 Chronicles 32:25](#)).

[Chapter 21](#) – Manasseh, son of Hezekiah, is the most wicked king of all, even surpassing Ahab and Jezebel. Amon succeeds Manasseh and is evil, as was his father ([v. 20](#)). His servants conspire against him and slay him in his own house. Josiah his son succeeds him.

[Chapters 22, 23](#) – Josiah begins to reign when he is 8 years old, and he reigns thirty-one years ([2Ki 22:1](#)). He is one of the best who reigned after Solomon ([2Ki 22:2](#)). A great and needed revival comes to the nation. Hilkiah, the high priest, is his counselor, assistant, and adviser. The steps of revival are given: **(1)** Temple repaired ([2Ki 22:3-6](#)); **(2)** Return to the Word of God ([2Ki 22:8-10](#)); **(3)** Convicted of sin ([2Ki 22:11-13](#)); **(4)** Put away idolatry ([2Ki 23:4](#)); **(5)** Put away immorality ([2Ki 23:7](#)); **(6)** Reinstated the Passover ([2Ki 23:21-23](#) and [2 Chronicles 35:18](#)); **(7)** Further reformation ([2Ki 23:8-20](#)). Josiah is slain by Pharaoh-neco, king of Egypt. Josiah's son Jehoahaz reigns three months, then the king of Egypt makes Eliakim king, another son of Josiah, and changes his name to Jehoiakim. Jehoiakim does that which is evil ([v. 37](#)).

2 KINGS: CHAPTER-WISE SUMMARY

Chapter 24 – Nebuchadnezzar, king of Babylon, comes against Jehoiakim, and Judah is destroyed ([v. 2](#)). This is God's judgment upon the nation because of the sins of Manasseh ([vs. 3, 4](#)). After the death of Jehoiakim, who reigns 11 years, his son Jehoiachin comes to the throne for 3 months. He is an evil ruler ([v. 9](#)). The king of Bablyon captures him, sacks Jerusalem, and takes captive all the leaders of Jerusalem – among whom is Daniel and the three Hebrew children ([vs. 14, 15](#)). Nebuchadnezzar also takes Jehoiachin into Babylonian captivity and makes his uncle, Mattaniah, king over Judah and changes his name to Zedekiah. Zedekiah is also an evil king, and he rebels against Nebuchadnezzar ([vs. 19, 20](#)).

Chapter 25 – Nebuchadnezzar comes up against Jerusalem, destroys it, and deports the people into captivity. The eyes of Zedekiah are put out after he witnesses the slaying of his own sons ([v. 7](#)). Nebuchadnezzar burns the Temple ([v. 9](#)) and transports all things of value to Babylon, including the vessels of the Temple. Jerusalem is totally destroyed. Gedaliah is made governor and becomes the abject subject of King Nebuchadnezzar ([v. 24](#)). Before long he is murdered, and the people who remain flee to Egypt. Jehoiachin is released from prison in Babylon and given a place of prominence there.

1 CHRONICLES

HOPE FOR THE EXILED

THE NAME: "CHRONICLES"

- * Meaning of Chronicles: "The words (accounts, events) of the days" or "The Journals of the Journeys of the Nation"
- * The History of Israel from a Spiritual Vantage Point
- * 1 and 2 Chronicles originally were one book.
- * The Greek Septuagint separated them into two parts.

AUTHORSHIP & FACTS

- * Most probably by Ezra
- * Written from the perspective of a Priest
- * Very similar to the book of Ezra
- * The last paragraph of the Chronicles is very similar to the first chapter of Ezra
- * Written probably between 550 and 430 B.C.
- * Evidently Chronicles was written during the Babylonian captivity when Cyrus issued the decree for the Jews to return to Jerusalem and build the temple ([2 Chron. 36:20-23](#))
- * **CHAPTERS:** 29
- * **VERSES:** 941

THE PURPOSE OF THE BOOK

- * The time frame covered in 1 Chronicles mirrors parts of 2 Samuel and 1 Kings.
- * The chronicler focused on David's reign in 1 Chronicles, including and omitting different events recorded in the book of Samuel & Kings.
- * For instance, 1 Chronicles does not include David's adultery with Bathsheba ([2 Samuel 11](#))
- * 1 & 2 Chronicles showcase events not found in 2 Samuel, including:
 - David's preparations for the temple.
 - The worship service of the Temple.
- * Chronicles emphasizes David's concern for the things of the Lord, such as:
 - His having the Ark of the Covenant returned.
 - His desire to build a temple for God.

THE PURPOSE OF THE BOOK

- * When the book was written, David's descendants no longer ruled as monarchs over Israel.
- * Therefore, the Chronicles are addressed to the remnant from Babylon.
- * After the 70 year exile in Babylon, Jewish political and social power resided more with the religious rather than political rulers.
- * The author of Chronicles tried to to affirm the people after the exile about the continuity of the people of God despite expulsion from the Promised Land.
- * ***God is at work through history to isolate a nation and preserve a nation - so that it can become the receptacle of the Messiah***
- * Telling Israel's history through a priestly and kingly lens was intended to prepare the people for a future Messiah.

THE IMPORTANCE TO GENEALOGY (CHAPTERS 1-9)

1 Chronicles centres around David: **His Rightful Ancestry & Royal Activity**

- * 1 Chronicles begins with the most exhaustive genealogy in the Bible of over 3000 years of Genealogical record beginning from Adam
- * WHY? Because, the book was not meant to be “Interesting” but highly informative
- * Genealogy is very important for the Jewish people - for marriage - for buying or selling lands - To demonstrate the legitimacy of a person or family’s claim to a particular role or rank, to be eligible for priesthood . . .
- * If someone has to be the Messiah - need to prove your genealogy (See Matt 1/)
- * Genealogy affirmed the people returning from exile that they had strong roots and the purity of them being a “chosen people” is well preserved.
- * They not only have roots but they have a strong reason to look forward to the Messiah
- * **This book traces the lineage from Creation > Captivity > Christ**

A FILTERED CHRONICLE

1 Chronicles centres around David: **His Rightful Ancestry & Royal Activity**

- * The books of 2 Samuel and 1-2 Kings reveal the monarchies of Israel and Judah—in particular their **sins** that resulted in the exile.
- * But the books of Chronicles, written after the time of the exile, does not focus on it because the people have already suffered for it.
- * There is a focus on those elements of history that God wanted the returning Jews to meditate upon: obedience that results in God's blessing, the priority of the temple and priesthood, and the unconditional promises to the house of David.
- * **THE AUTHOR INTENDS TO BRING ORDER AND OBEDIENCE BACK TO PEOPLE.**

A GOD-FOCUSSED CHRONICLE

- * ALL THE VICTORIES AND ACHIEVEMENTS OF DAVID CULMINATED IN THE TEMPLE
- * The **Proper manner** in which to undertake moving the ark of the covenant to Jerusalem (1 Chronicles 13, 15-16)
- * The **Purchase** of the threshing floor of Ornan the Jebusite, which he then designated as the future site of the temple (21:15-30).
- * The **PLANS**: David tells Prophet Nathan that he has plans for the House of God (1 Chron 17:1-2)
- * God tells David, "I HAVE PLANS FOR YOUR PEOPLE, YOU AND MY TEMPLE"
- * **For Israel - vs.9 | For David - vs.10b | For God's Temple (1 Chron 22:6-11)**
- * Plans for the Jerusalem temple as a "pattern" shown him by God (see 1 1 Chronicles 28:11-12), just as Moses was shown the "pattern" for building the tabernacle in the wilderness (see Ex. 25:9, 25:40)

A GOD-FOCUSSED CHRONICLE

ORDER IN THE SERVICE OF THE LORD

Chapter 23 – David makes Solomon king and organizes the Levites to serve and sing in the new temple.

Chapter 24 – The priests are divided into orders to serve in the temple. Also, the service of the sons of Kohath and Merari is divided.

Chapter 25 – The singers and orchestra are organized ([v. 1](#)).

Chapter 26 – The porters and guards are organized for temple service.

ORDER IN GOD'S HOUSE BEFORE ORDER IN THE COUNTRY

Chapter 27 – Military Divisions

- * **THE PARTICIPATION OF EVERYONE (King & Country)** - 1 Chron 29:1-9
- * **THE PRAISE TO GOD** (1 Chron 29:10-20)

OUTLINE OF 1 CHRONICLES

I. Genealogical Matters (1 Chronicles 1-9)

These genealogies begin with Adam (1 Chronicles 1:1) and are brought up to the time of the writer (1 Chronicles 9).

II. The Reign of David (1 Chronicles 10 -29)

1) The last days and death of Saul and the early reign of David (1 Chronicles 10-12).

2) The return of the ark to Jerusalem (1 Chronicles 13-16). Included in this section is the account of the misfortune of Uzzah, who was killed when he reached forth to save the ark from falling (1 Chronicles 13).

3) David purposes to build the temple but is forbidden because of the great amount of bloodshed to which he has been a party (1 Chronicles 17).

4) The account of David's conquests (1 Chronicles 18-20).

5) The census and the plague (1 Chronicles 21).

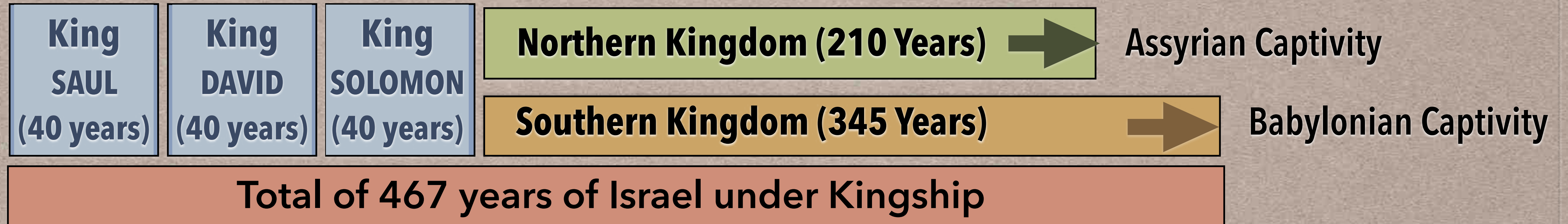
6) David's preparations for building the temple (1 Chronicles 22).

7) Designation of the duties of the Levites (1 Chronicles 23).

8) Organization of the government (1 Chronicles 24).

9) David's last words and his death (1 Chronicles 28-29).

THE KINGDOM OF JUDAH & ISRAEL



- * The total Kingdom period lasted to around 467 years (1053-586 BC)
- * 70 Years of Exile for Judah according to Prophecy (Jeremiah 25:8-11)
- * After the fall of Babylon to the Persian king Cyrus the Great in 539 BCE, exiled Judeans were permitted to return to Judah.
- * Unlike the Kingdom of Judah, which was able to return from its Babylonian captivity, the ten tribes of the Northern Kingdom never had a foreign edict granting permission to return and rebuild their homeland.

2 CHRONICLES

HOPE FOR THE EXILED

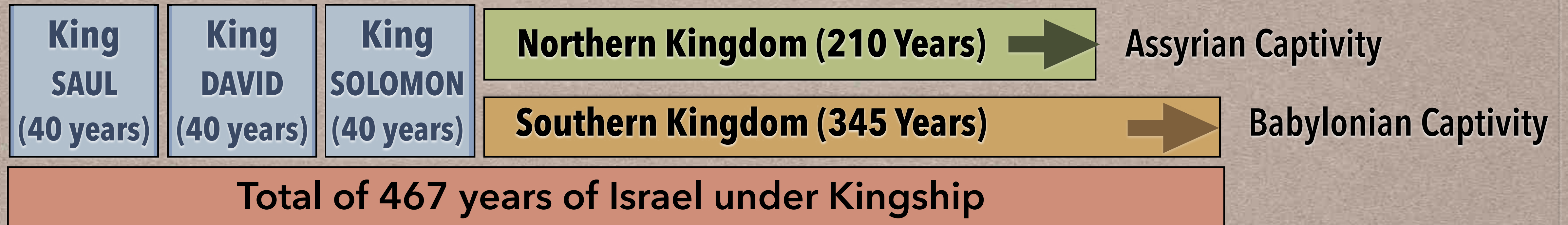
THE NAME: "CHRONICLES"

- * Meaning of Chronicles: "The words (accounts, events) of the days" or "The Journals of the Journeys of the Nation"
- * The History of Israel from a Spiritual Vantage Point
- * 1 and 2 Chronicles originally were one book.
- * The Greek Septuagint separated them into two parts.

AUTHORSHIP & FACTS

- * Most probably by Ezra
- * Written from the perspective of a Priest
- * Very similar to the book of Ezra
- * Written probably between 450 and 430 B.C. during the Babylonian captivity when Cyrus issued the decree for the Jews to return to Jerusalem and build the temple (2 Chron. 36:20-23)
- * **CHAPTERS:** 36
- * **VERSES:** 822

THE KINGDOM OF JUDAH & ISRAEL



- * The total Kingdom period lasted to around 467 years (1053-586 BC)
- * 70 Years of Exile for Judah according to Prophecy (Jeremiah 25:8-11)
- * After the fall of Babylon to the Persian king Cyrus the Great in 539 BCE, exiled Judeans were permitted to return to Judah.
- * **Ch. 1-9** - covers 40 years of Solomon's Regim
- * **Ch. 10-36** - covers 345 years of the reign of the remaining kings of Judah
- * 70% of the book deals with 8 good kings of Judah
- * 30% of the book deals with 12 evil rulers

THE FOCUS ON JUDAH

* The book of Kings and Chronicles virtually ignore the Northern Kingdom (Israel - 10 Tribes) because of:

- a. Its False Worship
- b. Its refusal to acknowledge the Temple of God in Jerusalem

a. FALSE WORSHIP

Worship of false gods, and false worship of the true God, are both false worship.

(Exodus 20:3-4)

- 1. You shall not worship other gods beside me (Exodus 32-1-5)
- 2. You shall not make any carved images in any likeness

b. ALTERNATIVE TEMPLES

The building of Alternative Worship Places in Dan & Bethel - with 2 Golden Calves (1 Kings 12:26-32)

THE PURPOSE OF THE BOOK

- * The Jews had returned from their 70 years of captivity (ca. 538 B.C.), to a land that was markedly different from the one once ruled by King David (ca. 1011 - 971 B.C.), and King Solomon (971 - 931 B.C.) - *Refer to Map*
 1. There was no Hebrew king, but rather a Persian governor (Ezra 5:3; 6:6);
 2. There was no security for Jerusalem, so Nehemiah had to rebuild the wall (Neh. 1 - 7);
 3. There was no temple, so Zerubbabel had to reconstruct a pitiful semblance of the Solomonic temple's former glory (Ezra 3);
 4. The Jews no longer dominated the region, but rather were on the defensive (Ezra 4; Neh. 4);
 5. They enjoyed few divine blessings beyond the fact of their return;
 6. They possessed little of the kingdom's former wealth; and
 7. God's divine presence no longer resided in Jerusalem, having departed (ca 597-591 B.C.; Ezra 8 - 11).

EXPANSION OF JUDAH UNDER SOLOMON



THE PURPOSE OF THE BOOK

- * Their future looked bleak compared to their majestic past, especially the time of David and Solomon.
- * The Israelite survivors of the Babylonian captivity found courage and hope in the stories of the heroic kings of 2 Chronicles.
- * The eight good kings of Judah's history dominate the pages of this book.
- * The story skips over the 70 years of Babylonian captivity to highlight the Persian decree to send the Israelites home at the government's expense.
- * The book reminded them of their spiritual heritage during the difficult times they faced,
- * When all was lost they could hold on to the Promises of God and His Word.

SIGNIFICANT LESSONS

* **Right Connections**

- * Solomon (2 Chronicles 8:16 - Well-ordered House of the Lord - but no mention of his own house)
- * Jehoshaphat's choice of wife for his Son Jehoram (18:1 - Daughter of Ahab & Jezebel) - Walking to his ruin (21:6) Elijah's Prophecy came true (21:18) Died unwept (21:19-20) Compare that with Josiah's death (35:24b-25)

* **Right Counsel**

- * Rehoboam's Favorite Young Counselors (2 Chronicles 10:1-19)
- * Ahab's favorite Prophets vs. Prophet Micaiah (18: 2ff) Hated for unfavorable messages (vs.7) Compelled to say good things (vs.12) Slapped (vs. 23) Imprisoned (vs.25-26)

* **Right Covenant**

- * Cleansing & Commitment (34:33)
- * The Law found (34:15) The Law read (34:18) Covenant made to Obey (34:31-32)

OUTLINE OF 2 CHRONICLES

I. The Reign of Solomon (2 Chronicles 1-9)

This section includes the further preparation, the building and the dedication of the Temple, as well as various other activities of Solomon.

II. The History of Judah to Its Fall (2 Chronicles 10 -36)

1) The revolt of the ten tribes and the reign of Rehoboam (2 Chronicles 10-12).

2) The reign of Abijah (2 Chronicles 13).

3) The reign of Asa (2 Chronicles 14-16). This was a period of prosperity in Judah as Asa instituted a number of moral and religious reforms, establishing himself as a servant of the Lord.

4) The reign of Jehoshaphat (2 Chronicles 17-20). This king was also diligent in his efforts to serve God. He made considerable efforts to acquaint his people with the Law.

5) The reigns of Jehoram and Ahaziah (2 Chronicles 21:1-22:9).

6) The reign of Athaliah, the only queen of Judah (2 Chronicles 22:10-23:21).

7) The reign of Joash (2 Chronicles 24). Ascending to the throne at the age of seven, Joash, advised by the high priest Jehoida, brought about the restoration of true worship. After Jehoida's death, however, Joash himself slipped into the worship of idols.

OUTLINE OF 2 CHRONICLES

8) Amaziah, Uzziah, Jotham and Ahaz (2 Chronicles 25-28).

9) The reign of Hezekiah (2 Chronicles 29-32). After beginning his rule with a great religious restoration, Hezekiah helped his nation to regain a measure of power and glory.

10) Manasseh and Amon (2 Chronicles 33).

11) The reign of Josiah (2 Chronicles 34-35). In the eighteenth year of a reign that began when he was only eight years old, Josiah began the most sweeping religious reforms which Judah had ever known. During the renovation of the temple, the "book of the Law" was found, encouraging the people greatly in this time of revival.

12) The last days of Judah (2 Chronicles 36). After a brief reign by Jehoahaz, the throne was taken by Jehoiakim, who reigned for eleven years. During this period he was a vassal alternatively to Egypt and Babylon. In an effort to revolt against the Babylonian rule, he lost his life. He was succeeded by Jehoiachin, who reigned only three months, after which he was carried to Babylon, where he lived a number of years. The last of the Judean kings was Zedekiah. Nebuchadnezzar had already plundered Jerusalem of much of its treasures and a considerable number of its most promising men. This took place in two raids, in 606 and 597 BC. In 586 BC, during the reign of Zedekiah, the Babylonians struck once again, this time leaving none but the poorest class of people to remain in Jerusalem. Five years later, the Babylonians came to collect about 750 more captives, even after a number, including Jeremiah, had fled to Egypt (Jeremiah 43).

EZRA

RETURN TO
REBUILD

NEHEMIAH

RISE TO REFUGE

ESTHER

RELIEVED TO
REJOICE

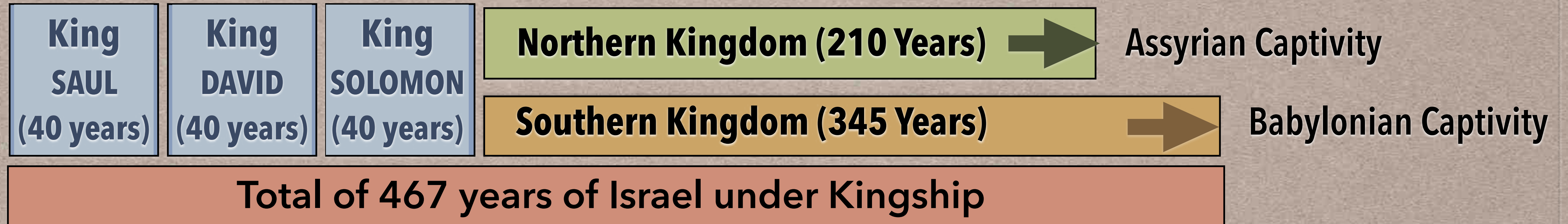
THE NAME & OTHER FACTS

BOOK OF EZRA	BOOK OF NEHEMIAH	BOOK OF ESTHER
* Ezra means, "God Helps"	* Nehemiah means "The Comfort of God"	* Esther (Persian Name) - "Star" * Hadassah (Jewish Name) - "Myrtle"
* Author: Ezra	* Author: Nehemiah	* Author: Unknown
* Date written: 457 - 444 BC	* Date written: 425 BC	* Date written: 464 - 435 BC
* CHAPTERS: 10 * VERSES: 280	* CHAPTERS: 13 * VERSES: 406	* CHAPTERS: 10 * VERSES: 167

CHARACTER BACKGROUND

WHO WAS EZRA?	WHO WAS NEHEMIAH?	WHO WAS ESTHER?
* Ezra - A Priest * 7: - His priestly lineage * Ezra - a Scribe * Copying scrolls * Ezra - a Teacher * Ezra - the Founder of the Great Synagogue - responsible for Canon Formation	* Nehemiah a cup-bearer to the Persian king, Artaxerxes. * Nehemiah - The builder of the Walls of Jerusalem * Built it in 52 days	* Esther - a young Jewish orphan who grew up without a mother or father (Esther 2:7) * born and raised in the splendid capitol city of Susa (Esther 2:5)

THE KINGDOM OF JUDAH & ISRAEL



- * The total Kingdom period lasted to around 467 years (1053-586 BC)
- * 70 Years of Exile for Judah according to Prophecy (Jeremiah 25:8-11)
- * After the fall of Babylon to the Persian king Cyrus the Great in 539 BCE, exiled Judeans were permitted to return to Judah.
- * **Assyrian Policy** - to remove the people from the Land and replace them with others
- * **Babylonian Policy** - Turn them into slaves and servants
- * **Medo-Persian Policy** - keep them in their land - win them over -

EZRA: PLACE IN HISTORY

- * God fulfills the Promise He made to bring the house of Judah back from the Babylonian Exile after 70 years, famously called the "Second Exodus"
- * 1st Exodus - after 430 years in Egypt
- * 2nd Exodus - after 70 years in Babylon

THE THREE EXILES INTO BABYLON

- * **1st Exile** - During the Reign of Jehoiakim (605 BC) - 2 Kings 23:34 - 24:6
- * Many in the ruling class were taken - such as Daniel
- * **2nd Exile** - During the reign of Jehoiachin (597 BC) 2 Kings 24:6-16
- * Middle class, craftsmen & reminder of upper class exiled
- * Treasures of the Temple Taken
- * **3rd Exile** - During the reign of Zedekiah (586 BC) 2 Kings 24:17-25:21
- * The city of Jerusalem and the Temple burned down to ruins and the rest exiled

EZRA: PLACE IN HISTORY

THE THREE RETURNS FROM BABYLON

- * **1st Return** - Lead by Zerubbabel (**Ezra 1-6**)
 - * less than 50,000 people returned
 - * They began work on the Temple, managing to lay the Temple's foundations
 - * Years later the project was restarted and the temple was completed
- * **2nd Return** - Lead by Ezra (Ezra 7-10)
 - * just over 1,700 people returned.
 - * The priests returned and the law again was taught and followed.
- * **3rd Return** - Lead by Nehemiah
 - * They rebuilt Jerusalem's walls and reestablished the government
 - * Nehemiah served as governor for twelve years

NEHEMIAH: PLACE IN HISTORY

- * Return under Nehemiah takes place 13 years after the return led by Ezra, and some 94 years after the return led by Zerubbabel.

ESTHER: PLACE IN HISTORY

- * The Book of Esther fits between the 6th and 7th chapters of Ezra
- * It utilizes 10 of the 58 years during that gap
- * between the return led by Ezra and the one led by Zerubbabel.
- * The Book of Esther provides the only Biblical portrait of the majority of the Jews who remain in Persia rather than return to Judea.

4 IMPORTANT KINGS

- * **Cyrus** – He overthrew Babylon in 538 BC.
- * Allowed the Jews to return to Jerusalem to rebuild the temple that had been destroyed by the Babylonians in 587 BC (**Ezra 1:2-4**).
- * Artaxerxes I reigned 465-424 and Darius II reigned 423-404.
- * **Darius the "Great"** – During his lifetime, the temple in Jerusalem was rebuilt.
- * Between chapters 6 and 7 is a period of nearly six decades
- * 60 years), during which Esther lives and rules in Persia, and the events in the Book of Esther take place.
- * **Xerxes** – This is the Ahasuerus of the book of Esther.
- * He eventually chose Esther as his queen, and by her influence the Jews were saved from destruction.
- * **Artaxerxes** – This man was son of Xerxes and stepson of Esther.
- * He ruled from about 465-423 BC.
- * The books of Ezra and Nehemiah may have been written during his reign.

THE TEMPLE REBUILDING TIMELINE

539 - Cyrus (539-529) is king of Persia (Ezra 1:1)

Cyrus conquers Babylon - makes Persia a world empire Daniel said Babylon would fall to the Persians (Daniel 5:25-31)

538 Cyrus issues decree to begin construction of the temple (Ezra 1:1-4)

Isaiah said Jews would return under Cyrus to rebuild Jerusalem 200 years before Cyrus (Isaiah 44:26-28; 45:1,13)

536 Zerubbabel returns with 49,897 (Ezra 2:2) / Zerubbabel is the governor under Cyrus and/or Darius (Haggai 1:14; Zechariah 4:9) - perhaps a 4 month trip (Ezra 7:9) Joshua is the High Priest (Ezra 2:2; Haggai 1:14) 7th month they built the altar and offered sacrifices (Ezra 3:1-7)

529 Cambyses (529-522) or Ahasuerus of Ezra 4:6 or Artaxerxes of Ezra 4:11-24 -

issues decree to stop work on the temple

535 Work on temple is begun and stopped (Ezra 3:8-4:24)

521 Darius I (521-486) or Hystaspes - issues restoration decree for completion of the temple (520) (Ezra 6:1)

520 6th month (September), 1st day - Haggai's call to build (Ezra 5:1,2; Haggai 1:1-11)

6th month, 24th day - building begins (Haggai 1:13-15)

7th month (October), 21st day - Haggai's second appeal (Haggai 2:1-9)

8th month (November) - Zechariah's opening address (Zechariah 1:1-6)

9th month (December), 24th day - Haggai's third and fourth appeals (Haggai 2:10-23) 11th month (February), 24th day - Zechariah's visions (Zechariah

THE TEMPLE REBUILDING TIMELINE

518 9th month (December), 4th day - Zechariah's visions (Zechariah 7:1-14:21) 516 12th month (March), 3rd day - temple completed (Ezra 6:15)

515 1st month (April), 14th - 21st days - Passover (Ezra 6:19-22)

486 Xerxes I (486-464) or Ahasuerus - fought wars against Greece

Esther becomes Queen - her marriage gave the Jews prestige at Persian court which effected Ezra's return and Nehemiah's position (Esther 2:16).

478-474 Esther's deliverance (Esther 3:10) Mordecai made Prime Minister

464 Artaxerxes I (464-424) or Longimanus Was the step-son of Esther (Ezra 7:1)

457 Artaxerxes I issues decree for Ezra to return and establish worship (Ezra 7:1)

Ezra goes from Babylon to Jerusalem with 1,754 men (Ezra 7:7,9; 8)

80 years after the Jews returned under Zerubbabel

Ezra leads a reform of the Jews (Ezra 10:10,11)

3 WAYS OPPOSITION RISES UP

- * **1. BY MAILING A LETTER (Ezra 4:6-24)**
- * • Completed 21 years after the foundations were laid.
- 2 years the work was underway. 536-534 B.C.
- Opposition stopped the work for 14 years. 534-520 B.C.
- * • Work was resumed in 520 B.C.
- Temple was completed 5 years later in 515 B.C.
- Actual work on the Temple took 7 years.
- * **Ezra 5:1-2** - Waited on God and Started Again...
- * **Ezra 6:8-10** - Turned out to become a blessing....

- * **2. BY MOCKING & CONSPIRING (Nehemiah 4:1-24)**
- * They Prayed & Persevered

- * **3. BY MISUSING POWER & EDICT (Esther 3:8-10)**
- * Fasting & Waiting

JOB

THE SUFFERING OF THE RIGHTEOUS

THE NAME: "JOB"

- * Meaning of "Job" - Hebrew: "Persecuted one" or Arabic: "Repentant one"
- * Judging by the style of the Hebrew it uses, some scholars judge Job to be the oldest book of the Old Testament.
- * The 1st of 5 Poetical books (Job - Song of Solomon)
- * The Book of Job is rightly understood to be a masterpiece of Hebrew poetry.
- * Its author is unknown although it is possible that Job himself recorded his experiences in the book, or there may well have been another anonymous author.
- * **Chapters: 42**
- * **Verses: 1070**

JOB: A HISTORICAL CHARACTER THE BIBLE

- * The style of the opening and close of the book certainly conform to other Biblical narratives that are historical (cf. [Job 1:1](#) with [1 Sam 1:1](#) and [Lk 1:5](#)).

The name Job is mentioned in other books of the Bible:

- * **Ezekiel 14:14,20. (vs.14)** - *“Even if these three men, Noah, Daniel, and Job, were in it, they would deliver only themselves by their righteousness, says the Lord God.”*
- * **James 5:10-11:** *“My brethren, take the prophets, who spoke in the name of the Lord, as an example of suffering and patience. Indeed we count them blessed who endure. You have heard of the perseverance of Job and seen the end intended by the Lord—that the Lord is very compassionate and merciful.”*

Job - A Part of Inspired Scripture

- * Paul considered Job to be Scripture by quoting **Job 5:13** in **1 Corinthians 3:19**
- * Job mentions Adam, which is evidence that the story of Adam and Eve was recognized long before Moses wrote the book of Genesis ([Job 31:33](#)).

THE HISTORICAL SETTING OF JOB

Many scholars place the time of this book during the Patriarchs, approx. 2100 to 1900 BC.

These are some of the reasons:

- * Job's wealth was measured in livestock ([Job 1:3](#); [42:12](#)), as was Abraham's ([Genesis 12:16](#)) rather than silver and gold.
- * Like the patriarchs, Job used God's unique title "El Shaddai" (God Almighty).
- * There is No reference to Israel, the Exodus from Egypt, the Mosaic Law or the Tabernacle.
- * Like Abraham, Isaac and Jacob, Job himself, though not a priest, offered sacrifices—things not possible under the Law ([Leviticus 4:10](#); [Numbers 27:8](#)).
- * According to [Job 42:16](#), Job lived an additional 140 years after his tragedies occurred, perhaps to around 210 years total. His long lifespan generally corresponds to that of Terah (Abraham's father), Abraham, Isaac, and Jacob.

THE HISTORICAL SETTING OF JOB'S FRIENDS

Three friends of Job come to visit and comfort him:

1. **Eliphaz**, a Temanite.

Teman was a grandson of Esau ([Genesis 36:10, 11](#)).

2. **Bildad**, a Shuhite.

Shuah was a son of Abraham ([Genesis 25:2](#)).

3. **Zophar**, a Naamathite. Naamah was in northern Arabia

4. **Elihu**, a Buzite

Buz was evidently an Arab tribe ([Genesis 22:21](#)).

STYLES OF NARRATION

This book can be divided into 4 different styles of narration:

a. Prologue

Job 1:1-5 - Land of Uz; Job's prosperity and serenity

Job 1:6-12 - Heaven; Satan's slander of God and Job

Job 1:13-22 - Land of Uz; Job's loss of children and wealth

Job 2:1-6 - Heaven; God and Satan

Job 2:7-10 - Heaven; God and Satan

Job 2:11-13 - Three friends of Job come to visit and comfort him:

b. Dialogue

* Job's 3 friends are unable to endure the mystery of his suffering, so they jump to conclusions about its source.

* "Eliphaz the Temanite represents the view that—Job is being punished for his sins;

"Who that was innocent ever perished?" (4:7).

* Job's second friend, Bildad the Shuhite, says much the same.

"See, God will not reject a blameless person nor take the hand of evildoers" (Job 8:20).

* Zophar the Naamathite, repeats the refrain.

"If iniquity is in your hand, put it far away, do not let wickedness reside in your tents. Surely then you will lift up your face without blemish; you will be secure, and will not fear....Your life will be brighter than the noonday" (Job 11:14-15, 17).

c. Monologue

Job 33-37 : Of Elihu

Job 38:1-42:6 : Of God

d. Epilogue

Job 42:7-17 - Land of Uz; Job's blessings doubled

A BRIEF SUMMARY OF THE BOOK

JOB'S DISTRESS (Job 1-3)

- HIS PROSPERITY (Job 1:1-5)
- HIS ADVERSITY (Job 1:6-2:13)
- HIS PERPLEXITY (Job 3)

JOB'S DEFENSE (Job 4-37)

- **THE FIRST ROUND (Job 4-14)**
 1. Eliphaz (Job 4-5)_Job's reply (Job 6-7)
 2. Bildad (Job 8)_Job's reply (Job 9-10)
 3. Zophar (Job 11)_Job's reply (Job 12-14)
- **THE SECOND ROUND (Job 15-21)**
 1. Eliphaz (Job 15)_Job's reply (Job 16-17)
 2. Bildad (Job 18)_Job's reply (Job 19)
 3. Zophar (Job 20)_Job's reply (Job 21)
- **THE THIRD ROUND (Job 22-37)**
 1. Eliphaz (Job 22)_Job's reply (Job 23-24)

2. Bildad (Job 25)_Job's reply (Job 26-31)

• **YOUNG ELIHU SPEAKS (Job 32-37)**

1. Contradicting Job's friends (Job 32)
2. Contradicting Job himself (Job 33)
3. Proclaiming God's justice, goodness, and majesty (Job 34-37)

JOB'S DELIVERANCE (Job 38-42)

• **GOD HUMBLING JOB (Job 38:1-42:6)**

1. Through questions too great to answer (Job 38:1-41:34)
2. Job acknowledges his inability to understand (Job 42:1-6)

• **GOD HONORS JOB (Job 42:7-17)**

1. God rebukes his critics (Job 42:7-10)
2. God restores his wealth (Job 42:11-17)

THE QUESTION OF SUFFERING

- * This is not a story of Rages to Riches but Riches to Rages
- * The book of Job deals with the age-old question: "Why do bad things happen to good people?"
- * We are privileged to know of the challenge of Satan, and that God allows Job to suffer in answer to that challenge, but Job is never told of this.
- * The book appears to have been written as a direct challenge to the time-honored doctrine that ***people are rewarded or punished according to their merits.***

- a) Job Has Not Lusted: 31:1-4
- b) Job Has Not Lied or Deceived: 31:5-8
- c) Job Has Not Committed Adultery: 31:9-12
- d) Job Has Not Failed to Help His Slaves: 31:13-15
- e) Job Has Not Failed to Help the Poor and Needy: 31:16-23
- f) Job Has Not Trusted in His Wealth: 31:24-25
- g) Job Has Not Turned to Idolatry: 31:26-28
- h) Job Has Not Treated His Enemies Unfairly: 31:29-30
- i) Job Has Not Been Stingy: 31:31-32
- j) Job Has Not Hidden His Sins: 31:33-34
- k) Job Wishes God Would Hear Him: 31:35-37
- l) Job Has Not Been Unfair to His Farm-workers 31:38-40

THE QUESTION OF SUFFERING

- * The answer given to Job may or may not satisfy the reader.
- * God allows pain for good reason, but He may never reveal those reasons.
- * Job must deal with the fact that in his life, ***"God does not act the way he always thought God would and should act."***
- * The Book of Job is not so much a record of solutions and explanations to this problem
- * It is more a revelation of Job's experience and the answers carried *within* his experience.
- * It is a great lesson from God about trusting Him, even when we don't understand our circumstances.
- * Job teaches us that **God does not need our understanding and He does not owe us any explanation for His actions.**
- * We learn to put our trust in God and allow Him to work in our lives, regardless of our understanding of our circumstances.
- * **This book has 330 questions vs. 160 in Genesis**

THE QUESTION OF SUFFERING ADDRESSED

Why do we suffer? Who or what causes it? Why doesn't God do something?

* Not all questions are answered, but some important points are made:

1. Man is unable to subject the painful experiences of human existence to a meaningful analysis -

- * God's workings are beyond man's ability to fathom.
- * Man simply cannot tie all the "loose ends" of the Lord's purposes together.
- * We must learn to trust in God, no matter the circumstances.

2. Suffering is not always the result of personal sin -

- * The erroneous conclusion drawn by Job's friends is that suffering is always a consequence of sin.
- * Job proves this is not the case.

3. Suffering may be allowed as a compliment to one's spirituality

- * God allowed Job to suffer to prove to Satan what kind of man he really was.
- * What confidence God had in Job!

USING THE BOOK OF JOB WITH CAUTION!

- * The speeches of Job's 3 friends include many inaccuracies
- * It primarily involves why God allows people to suffer.
- * Their overarching belief was that Job was suffering because he had done something wrong.
- * As a result, they repeatedly encourage Job to admit his wrong and repent so that God would bless him again.
- * God clearly condemned their advice: *"I am angry with you [Eliphaz] and your two friends, because you have not spoken the truth about me"* ([Job 42:7](#)).
- * For this reason, we should always be careful about how we interpret individual verses from Job.
- * It is unwise to pull an isolated verse from the [book of Job](#) and use it to understand God—if the verse comes from a speech of Eliphaz, Bildad, or Zophar
- * then we have no guarantee that it accurately reflects the character of God.

INTERESTING SCIENTIFIC FACTS IN JOB

1. Space is Empty: [Job 26:7]

"He...hangs the earth upon nothing"

In ancient times it was variously believed that the earth sat on a large animal or a giant, or even that a mythical Atlas supported the pillars that held heaven and earth apart, and/or carried the earth around on his shoulders

2. An Expanding Universe: [Job 9:8]

"He alone spreads out the heavens..."

- * During the early 20th century, most scientists (including Einstein) believed the universe was static.
- * Others believed it should have collapsed due to gravity.
- * Then in 1929, astronomer Edwin Hubble showed that distant galaxies were receding from the earth, and the further away they were, the faster they were moving.
- * This discovery revolutionized the field of astronomy.

3. The Earth's Rotation: [Job 38:12,14]

"It takes on form like clay under a seal..."

- * For ages, scientists believed in a geocentric view of the universe.
- * The differences between night and day were believed to be caused by the sun revolving around the earth.
- * Today, we know that the earth's rotation on its axis is responsible for the sun's rising and setting.
- * The picture here is of a clay vessel being turned or rotated upon the potter's wheel—an accurate analogy of the earth's rotation

INTERESTING SCIENTIFIC FACTS

4. Gravitational Properties of Constellations: [Job 38:31]

"Can you bind the cluster of the Pleiades, Or loose the belt of Orion?"

- * The Pleiades star cluster is gravitationally bound, while the Orion star cluster is loose and disintegrating because the gravity of the cluster is not enough to bind the group together.

5. Springs under the Seas: [Job 38:16]

"Hast thou entered into the springs of the sea? Or hast thou walked in the recesses of the deep?"

- * Hydrothermal vents are found in areas of the ocean floor where molten magma then rises from deep inside the Earth, superheating the cold ocean water around it.
- * The first underwater hot spring to be discovered was in 1977, at a depth of 2.5 km, off the coast of Ecuador.

6. Air has Weight (Job 28:25).

"For He looks to the ends of the earth, And sees under the whole heavens, To establish a weight for the wind, And apportion the waters by measure."

- * Science did not discover this until the 1600's

7. Light has a way (Job 38:19 / Job 38:35)

"Where is the way where light dwells?" "Can you send out lightnings, that they may go, and say to you, 'Here we are!'"

- * This wasn't discovered until 1864 that light (electromagnetic radiation) has a "way," traveling at 186,000 miles per second.

PSALMS

THE SONG-BOOK OF THE BIBLE

AUTHORSHIP & OTHER FACTS

- * "Psalm" comes from a Greek word "Psalmos" which means "a song sung to the accompaniment of a musical instrument."
- * In the Hebrew Bible it is named "**Tehillim**" which means "**Book of Praises**"
- * It is the 2nd book in the "Poetical Books" of the Bible
- * The Book of Psalms is a collection of prayers, poems, and hymns
 - * 73 Psalms: written by David
 - * 11 Psalms: written by Korah (42, 44 - 49, 84-85, 87-88)
 - * 12 Psalms: written by Asaph (50) and (73 - 83)
 - * 2 Psalms: written by Solomon (72 & 127)
 - * 1 Psalm: written by Moses (90)
 - * 1 Psalm: written by Heman (88)
 - * 1 Psalm: written by Ethan the Ezrahite (89)
 - * 50 Psalms: written by Anonymous writers
- * **DATE:** Written across a 1000-year period (from Moses to an Anonymous writer in Babylonian Captivity)
- * Compiled by an unknown editor after the end of Babylonian Captivity
- * **CHAPTERS:** 150
- * **VERSES:** 2,461

THE SECTIONS WITHIN "PSALMS"

- * **BOOK OF PSALMS - A NEW TORAH (Resembling the 5 Books of Moses)**
- * The Psalms were catalogued into five books, that it might be a second Pentateuch.
 - * **BOOK 1** (Psalms 1-41)
 - * **BOOK 2** (Psalms 42-72)
 - * **BOOK 3** (Psalms 73-89)
 - * **BOOK 4** (Psalms 90-106)
 - * **BOOK 5** (Psalms 107-150)
- * The final verse(s) of every book/section ends with AMEN!
- * **Book.1** - Psalm 41:13 - "*Blessed be the Lord God of Israel From everlasting to everlasting! Amen and Amen.*"
- * **Book.2** - Psalm 72:18-20 - "*18 Blessed be the Lord God, the God of Israel, Who only does wondrous things! 19 And blessed be His glorious name forever! And let the whole earth be filled with His glory. Amen and Amen. 20 The prayers of David the son of Jesse are ended.*"
- * **Book.3** - Psalm 89:52 - "*Blessed be the Lord forevermore! Amen and Amen.*"
- * **Book.4** - Psalm 106:48 - "*Blessed be the Lord God of Israel From everlasting to everlasting! And let all the people say, 'Amen!' Praise the Lord!*"

7 KINDS OF PSALMS

1. Hymns
2. Laments
3. Thanksgiving Psalms
4. Psalms of Confidence
5. Psalms of Remembrance
6. Wisdom Psalms
7. Kingship Psalms

THE "SINGING" TRADITION OF PSALMS

The psalms were designed to be sung as joyful songs (1 Chronicles 15.16), to praise the Lord (1 Chronicles 23.5, 30), and actually to prophesy through the words and music (1 Chronicles 25.1, 3).

- * **King David:** He was the first to organize the musicians in the temple and to incorporate psalms into Israel's temple worship.
- * See 1 Chronicles 16.7-36 (which quotes Psalm 105.1-15), where David first assigned and organized the singing of psalms at the temple.
- * The order of Levites who ministered before the ark of the Lord:
 - * Asaph the chief,
 - * Next to him Zechariah,
 - * *Then* Jeiel, Shemiramoth, Jehiel, Mattithiah, Eliab, Benaiah, and Obed-Edom:
 - * Jeiel: stringed instruments and harps,
 - * Asaph: cymbals;
 - * Benaiah and Jahaziel: Trumpets

THE "SINGING" TRADITION OF PSALMS

- * King Solomon used the psalms during the dedication of the temple (2 Chronicles 5.7-14).
- * King Jehoshaphat encouraged his armies through an exhortation of psalms (2 Chronicles 20.20-21).
- * King Hezekiah used the psalms of David and Asaph (2 Chronicles 29.30).
- * King Josiah: During the great Passover of Josiah, the psalms of David were used (2 Chronicles 35.15).
- * Zerubbabel: Even after the return of Israel from the Babylonian captivity, Zerubbabel celebrated the rebuilding of the foundation of the temple with psalms according to the directions of King David (Ezra 3.10-11).
- * Nehemiah: When the rebuilt wall of Jerusalem was dedicated, Nehemiah had the priests sing psalms according to the command of David and his son Solomon (Nehemiah 12.27-29, 45-46).
- * The temple of Jerusalem and the psalms were closely related.
- * Although the temple was destroyed, the songs of redemption continued to be remembered and sung by the Israelites.

THE “SINGING” TRADITION OF PSALMS

- * And today in the church, which is the temple of the living God, those same songs still continue to express the pain, joy, and hope of all believers

- * **Jesus and His disciples had the habit of singing.**

Matthew 26:30 - And when they had sung a hymn, they went out to the Mount of Olives.

- * **The Apostles had the habit of singing - even in adversity**

Acts 16:25 - But at midnight ***Paul and Silas were praying and singing hymns to God***, and the prisoners were listening to them.

- * **The New Testament Church had the habit of singing.**

Ephesians 5:19 - speaking to one another ***in psalms and hymns and spiritual songs, singing and making melody in your heart*** to the Lord

Colossians 3:16 - Let the word of Christ dwell in you richly in all wisdom, ***teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts*** to the Lord

James 5:13 - Is anyone among you suffering? Let him pray. ***Is anyone cheerful? Let him sing psalms.***

THE PURPOSE OF THE PSALMS

- * **Psalm 150** - "Praise" is mentioned 13 times in 6 verses
- * ***Where should Praise Happen?*** Earth & Heaven
- * ***What should Praise include?*** For what He does, Who is Is
- * ***How should praise be expressed?*** With instruments, with breath

- * Psalm 117, is the middle chapter of the Bible
- * Psalm 103:1-2 being the 15551st and 15552nd verses is in the middle of the 31102 verses of the Bible.

Psalm 103:1-2 - 1 Bless the Lord, O my soul; And all that is within me, *bless* His holy name! 2 Bless the Lord, O my soul, And forget not all His benefits:

TITLES IN THE BOOK OF PSALMS

Nearly all the Psalms have prefixed titles. They designate the following:

- (1) The Author, or perhaps more strictly, the collection from which the Psalm was taken,
- (2) The Historical Occasion for which it was written or which it illustrates.
- (3) Its Liturgical use,
- (4) The Character (style) of the Poem,
- (5) The Musical Setting or related Information

(1) THE AUTHOR OF THE PSALM

- * In 73 Psalms: A Psalm of David
- * In 11 Psalms: A Psalm of Korah (42, 44-49, 84-85, 87-88)
- * In 12 Psalms: A Psalm of Asaph and his family (50) and (73—83)
- * In 2 Psalms: A Psalm of Solomon (72 & 127)
- * 1 Psalm: A Psalm Moses the man of God (90)
- * 1 Psalm: A Psalm of Heman (88)
- * 1 Psalm: A Psalm of Ethan the Ezrahite (89)

TITLES OF THE PSALMS

(2) THE HISTORICAL OCCASION OF THE PSALM

The Titles describing the occasion of the Psalm can be found in the 13 Psalms of David.

a. PSALMS WRITTEN DURING HIS PERSECUTION

- * **Psalm 7.** A Meditation of David, which he sang to the Lord concerning the words of Cush, a Benjamite.
- * **Psalm 59.** A Michtam of David when Saul sent men, and watched the house in order to kill him.
- * **Psalm 56.** A Michtam of David when the Philistines captured him in Gath.
- * **Psalm 34.** A *Psalm* of David when he pretended madness before Abimelech, who drove him away, and he departed.
- * **Psalm 57.** A Michtam of David when he fled from Saul into the cave.
- * **Psalm 142.** A Prayer when he was in the cave.
- * **Psalm 54.** A Contemplation of David when the Ziphites went and said to Saul, "Is David not hiding with us?"

TITLES OF THE PSALMS

b. PSALMS WRITTEN DURING HIS CLIMAX

Psalm 18 - A Psalm of David the servant of the Lord, who spoke to the Lord the words of this song on the day that the Lord delivered him from the hand of all his enemies and from the hand of Saul.

c. PSALMS WRITTEN AFTER THE SYRIAN - AMMONITE WAR

Psalm 60 - A Michtam of David. For teaching. When he fought against Mesopotamia and Syria of Zobah, and Joab returned and killed twelve thousand Edomites in the Valley of Salt.

d. PSALMS WRITTEN AFTER HE SINNED

Psalm 51 - A Psalm of David when Nathan the prophet went to him, after he had gone in to Bathsheba.

e. PSALMS WRITTEN DURING THE MUTINY OF ABSALOM

Psalm 3 - A Psalm of David when he fled from Absalom his son.

Psalm 63 - A Psalm of David when he was in the wilderness of Judah

TITLES OF THE PSALMS

(3) THE LITURGICAL USE OF THE PSALM (FOR PARTICULAR OCCASIONS)

During the 2nd Temple period, each day of the week had a special Psalm, sung at the offering of the morning sacrifice

(i) PSALMS FOR 7 DAYS OF THE WEEK -

In Jewish Tradition, one Psalm is attributed to every day of the week, except Psalm 92 which is sung on the Sabbath Day.

* Psa. 24 is assigned to the first day of the week

* Psa. 48 is assigned to the second day

* Psa. 82 is assigned to the third day

* Psa. 94 is assigned to the fourth day

* Psa. 81 is assigned to the fifth day

* Psa. 93 is assigned to the sixth day of the week

* Psa. 92 : A SONG FOR THE SABBATH DAY

(ii) PSALMS FOR SPECIAL OCCASIONS

a. Psalm. 38 and 70 to bring to remembrance, sung at the **offering of incense**

b. Psalm 100, A Psalm of thanksgiving - sung when **thank-offerings** were offered.

c. Psalm 30 A Song at the Dedication of the House - used at the **Festival of the Dedication**

d. 15 Psalms (120 - 134) - **A Song of the Ascents**

“To go up” was the regular term for making pilgrimage to Jerusalem at the great festivals (Psalm. 122:4). the pilgrims went up with singing (Is. 30. 29; Ps. 42.4),

TITLES OF THE PSALMS

(4) CHARACTER OF THE POEM

a. PSALM (Mizmor - Heb.)

- * It is prefixed to 57 Psalms
- * Usually along with the name of the author, generally that of David.
- * Mizmor means a piece of music, a. song with instrumental accompaniment,

b. SONG (Shir - Heb.)

- * rendered song, - the general term for a song or canticle.
- * It occurs 30 times in the titles,

c. MASCHIL

- * Meditative Psalm
- * found as the title of 13 Psalms - Psalm 47:7 -

d. PRAYER -

- * title of five Psalms - 17,86

e. PRAISE - Title of 1 Psalm - 145

TITLES OF THE PSALMS

(5) INFORMATION PERTAINING TO MUSIC

- * "To the chief Musician" - prefixed to 55 Psalms
- * To Jeduthun (62, 67) - Ps. 39 Jeduthun appears to be named as the chief musician intended.
- * **"SELAH" - "Pause and Think"** - The word is found 71 times
Selah is a technical term giving direction to the musicians to strike up, either with a louder accompaniment, or with an interlude while the singing ceased.

MUSICAL NOTATIONS

- * On Neginoth (Psalm 61) - on stringed instruments
- * Upon Nehiloth (Psalm 5) - wind instruments
- * Upon Alamoith - Psalm 46 - For maidens voices / soprano
- * Upon Sheminith - Psalm 6, 12 - On 8-string harp
- * Upon Gittith - Psalm 8, 81, 84 - some Gittite instrument : 'the harp which David brought from Gath'

"THE PSALMS" REFLECTS THE WHOLE BIBLE

1. "THE PSALMS" REFLECTS THE LAW

The Psalmists celebrate the Mosaic law as the guide of human conduct

2. "THE PSALMS" REFLECTS THE HISTORY OF THE BIBLE

- * History of God's People before bondage in Egypt, The Exodus in the wilderness, The Occupation of Caanan , Exile and the Return.
- * The recollection of the past serves as:
 - (i) A reminder of God's goodness
 - (ii) the support of faith in the hour of trial,
 - (iii) the ground of comfort in times of calamity.
 - (iv) a warning for the present,

3. THE BOOK REFLECTS THE WISDOM OF THE BIBLE

- * The moral lessons for every-day life collected in the Book of Proverbs, and the discussion of the problems of the world in Job and Ecclesiastes, find their echo in the poetry of the Psalms.
- * There is no Contradiction

"THE PSALMS" REFLECTS THE WHOLE BIBLE

4. THE BOOK REFLECTS THE PROPHECIES OF THE BIBLE

- * David's chief musicians, Heman, Asaph and Jeduthun, are called 'seers'
- * Moreover David and the captains of the army separated for the service some of the sons of Asaph, of Heman, and of Jeduthun, **who should prophesy with harps, stringed instruments, and cymbals.** (1 Chronicles 25:1)
- * The constant use of the Psalms for devotion and worship familiarised people with the coming Messiah.
- * Expectation was aroused and kept alive. Hope became part of the national life.
 - (1) some Psalms pointed forward to the Messiah as Son of God and King and Priest
 - (2) some prepared the way for the suffering Redeemer -not only for a triumphant King, but for a suffering Saviour.
 - (3) some portrayed the perfect Son of Man
 - (4) others foretold the Advent of Christ Himself to judge and redeem.
- * **God's provision of a Savior for His people is a recurring theme in the Psalms.**
- * [Psalm 2:1-12](#) portrays the Messiah's triumph and kingdom.
- * [Psalm 22](#) - detailed prophecies of the crucifixion of the Messiah on the Cross, all of which were fulfilled perfectly.
- * [Psalm 16:8-11](#) foreshadows His death and resurrection.
- * [Psalm 45:6-7](#), exhibits the glories of the Messiah and His bride
- * [Psalms 72:6-17](#), [89:3-37](#), [110:1-7](#) and [132:12-18](#) present the glory and universality of His reign.

MESSIANIC PROPHECIES IN "THE PSALMS"

Reference in Psalms	New Testament Reference	Prophecy regarding Jesus the Messiah
Psalms 78:2	Matthew 13:34	He would speak in parables
Psalms 118:22	Matthew 21:42	Would be rejected by men
Psalms 41:9	John 13: 18:27	Would be betrayed by a friend
Psalms 22:16	John 20:20-25	Hands and feet would be pierced
Psalms 69:21	Matthew 27:34	Gal and vinegar would be offered to Him
Psalms 22:18	Matthew 27:35	Lots would be cast for His garments
Psalms 22:7 - 8	Matthew 27:43	Would be laughed and scorned
Psalms 22:1	Matthew 27:46	"My God, my God, why have You forsaken me?"
Psalms 31:3	Luke 23:46	Committed Himself to God
Psalms 34:20	John 19: 33,36	Bones were not broken
Psalms 22:14	John 19:34	Blood and water came out
Psalms 16:8 - 11	Acts 2:25 - 31; 13:37	Would be resurrected
Psalms 110:1, 4	Matthew 22:42 - 44	Would be priest and king
Psalms 72:7 - 8, 11	Hebrews 2:8 - 9	His glorious reign

POETIC STYLES

3 MAJOR POETIC STYLES IN THE PSALMS

(1) Synonymous parallelism: when the same fundamental thought is repeated in different words in the second line of a couplet.

***Psa. 114: 1:** " When Israel went forth out of Egypt, The house of Jacob from a people of strange language:"*

(2) Antithetic or Contrasted parallelism: when the thought expressed in the first line of a couplet is affirmed by its opposite in the second line.

***Psalms 1:1 -** " For the Lord knoweth the way of the righteous : But the way of the wicked shall perish"*

(3) Alphabetic or Acrostic Psalms: Eight or nine Psalms present various forms of alphabetic structure (Pss. 9, 10, 25, 34, 37, 111, 112, 119, 145).

PSALM 119

- Each line (verse) begins with the stanza's Hebrew letter, and each line is tied thematically to the Hebrew letter pictographically.

1. Aleph - א

2. Bet - ב

3. Gimel - ג

4. Dalet - ד

5. Hey - ה

6. Vav - ו

7. Zayin - ז

8. Chet - ח

9. Tet - ט

10. Yod - י

11. Kaph - כ

12. Lamed - ל

13. Mem - מ

14. Nun - נ

15. Samek - ס

16. Ayin - ע

17. Pey - פ

18. Tzaddi- צ

19. Quph - ק

20. Resh - ר

21. Shin - ש

22. Tav - ת

- There are **176 lines** which are **grouped in eights**.
- **HEBREW ALPHABET: 22 letters = 22 stanzas of 8 lines each = 176 lines (verses).**
- The writer may have been suggesting that '**all the possibilities of human language are exhausted in setting forth the fullness and perfection of the Word of God.**'

PSALM 119

- We have a **similar suggestion in the NT**.
- Our Lord speaks of Himself as the Alpha and Omega (Rev. 1:8).
- These are, of course, the first and last words of the Greek alphabet.
- The thought is that He is everything of goodness and perfection that can be expressed by every letter of the alphabet, arranged in every possible combination.
- **Psalm 119 has one overall theme: God's word.**
- There is no other chapter that Celebrates and Decorates the Word of God such as this chapter.
- God's Word is mentioned 173 times in 7 different ways in this Psalm

THE WORD OF GOD IS REFERRED TO IN PSALM 119 BY 7 DIFFERENT TERMS:

(1) Law

vs.1 - Blessed are the undefiled in the way, who walk in the law of the Lord.

கர்த்தருடைய வேதத்தின்படி நடக்கிற உத்தம மார்க்கத்தார் பாக்கியவான்கள்.

- used 25x
- has the nuance of "teaching"; it can refer to a single command, to the first five books of Moses, or to all of Scripture (John 15:25; 1 Cor. 14:21).

(2) Testimonies

v.2 - Blessed are they that keep his testimonies, and that seek him with the whole heart.

2. அவருடைய சாட்சிகளைக் கைக்கொண்டு, அவரை முழு இருதயத்தோடும் தேடுகிறவர்கள் பாக்கியவான்கள்.

- used 10x
- from a root meaning "to bear witness."

(3) Precepts

v. 4 - Thou hast commanded us to keep thy precepts diligently.

உமது கட்டளைகளை நாங்கள் கருத்தாய்க் கைக்கொள்ளும்படி நீர் கற்பித்தீர்.

- used 21x
- points to the particular instructions of the Lord, as of one who cares about detail"

(4) Statutes

v.5 - O that my ways were directed to keep thy statutes

உமது பிரமாணங்களைக் கைக்கொள்ளும்படி, என் நடைகள் ஸ்திரப்பட்டால் நலமாயிருக்கும்.

- used 22x
- comes from a word meaning "to engrave in stone"
- the binding force and permanence of Scripture

(5) Commandments

v.6 - Then shall I not be ashamed, when I have respect unto all thy commandments.

நான் உம்முடைய கற்பனைகளையெல்லாம் கண்ணோக்கும்போது, வெட்கப்பட்டுப்போவதில்லை.

- used 22x
- points to the idea of giving orders.

(6) Judgments or ordinances

vs. 13 With my lips have I declared all the judgments of thy mouth.

13. உம்முடைய வாக்கின் நியாயத்தீர்ப்புகளையெல்லாம் என் உதடுகளால் விவரித்திருக்கிறேன்.

- used 23x
- has the idea of justice rooted in God's character.

(7) Word

v.9 - Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word.

வாலிபன் தன் வழியை எதினால் சுத்தம்பண்ணுவான்? உமது வசனத்தின்படி தன்னைக்

காத்துக்கொள்ளுகிறதினால்தானே.

- used 42x
- the most general term of all, emphasizing the fact that God has spoken.

THE WORD OF GOD MAGNIFIED

Psalm 138:2b

For You have magnified Your word above all Your name.

உமது சகல பிரஸ்தாபத்தைப் பார்க்கிலும் உமது வார்த்தையை நீர் மகிமைப்படுத்தியிருக்கிறீர்.

Psalm 119:72 -

The law of your mouth is better to me than thousands of gold and silver pieces.

72. அநேகமாயிரம் பொன் வெள்ளியைப் பார்க்கிலும், நீர் விளம்பின வேதமே எனக்கு நலம்.

Both poetry and music existed before David's time, in compositions such as Ex. 15 and Judg. 5.

* But with David a new era of religious poetry commenced.

* The personal element entered into it and became the instrument of the soul's communion with God.

But genius and circumstances alone could not have produced the Psalms.

2 Samuel 23:1-2 -

"1 Now these are the last words of David. *Thus says David the son of Jesse; Thus says the man raised up on high, The anointed of the God of Jacob, And the sweet psalmist of Israel:* 2 *"The Spirit of the Lord spoke by me, And His word was on my tongue."*

READING PLAN

- * **THURSDAY:** BOOK 1 (Psalms 1-41) - 41 chs.
- * **FRIDAY** - BOOK 2 (Psalms 42-72) - 31 chs.
- * **SATURDAY** - BOOK 3 (Psalms 73-89) / BOOK 4 (Psalms 90-106) - 34 chs.
- * **SUNDAY** - BOOK 5 (Psalms 107-150). - 44 chs.

PROVERBS

THE BOOK OF WISDOM

THE NAME: "PROVERBS"

- * The **Book of Proverbs** is named as the "Proverbs of Solomon" in the Hebrew Bible.
- * When translated into Greek, it became *Paroimiai*, or the "Proverbs"
- * Proverbs is the 3rd book in the line of Poetical books in the Bible following Job and Psalms
- * It is the 1st book of Wisdom leading ahead of Ecclesiastes and Song of Solomon.
- * Proverbs are short sentences drawn from long experience.
- * In secular culture and literature, "A proverb is a brief, simple, and popular saying, or a phrase that gives advice and effectively embodies a commonplace truth based on practical experience or common sense."
- * There is no specific plot/story-line, no narration of history or no principal characters in the book.
- * It tells how to live wisely in the world.
- * **Chapters:** 31
- * **Verses:** 915

THE AUTHORSHIP OF PROVERBS

- * Traditionally, Solomon is attributed to be the Author of this book.
- * Solomon identified himself as the source of most of the book. His name appears at the beginning of three distinct sections—[Proverbs 1:1](#), [10:1](#), and [25:1](#)
- * This covers almost all of the first 29 chapters of the book.
- * Most of its contents were completed prior to his death in 931 BC.
- * Clearly the book stayed in the southern kingdom of Judah, as Hezekiah's men compiled more of Solomon's proverbs in [Proverbs 25–29](#).
- * This indicates that the book was likely in its final form sometime before the end of Hezekiah's reign in 686 BC.

THE WISDOM OF SOLOMON

- * The extra-ordinary wisdom of Solomon began with a dream, where God had asked him what he wanted most
- * Solomon replied, "an understanding mind to govern people, to discern between good and evil" (1 Kings 3:9).
- * He had confessed earlier that "he was only a little child" (1 Kings 3:6)
- * God was pleased with his prayer and promised him that, "no one like you has been before you and no one like you shall arise after you." (1 Kings 3:12)

1 Kings 4:29-31,34:

- * His very great wisdom, discernment, and breadth of understanding was as vast as the sand on the seashore
- * His wisdom surpassed the wisdom of all the people of the east, and all the wisdom of Egypt.
- * Eventually, his fame spread throughout all the surrounding nations.
- * People came from all the nations to hear the wisdom of Solomon

- * Among the many foreign dignitaries who traveled great distances to hear the wise monarch speak, Queen Sheba is notable (1 Kings 10:1-10)
- * *Sheba is typically identified as Saba, a nation once spanning the Red Sea on the coasts of what are now Eritrea, Somalia, Ethiopia and Yemen*
- * One of the outcomes of this encounter was Solomon “composed “3000 proverbs” and “over 1000 songs,”
- * He could speak about a vast range of subjects, from cedar wood to different species of animals (I Kings 4:32-33)
- * We may also presume Solomon collected and edited proverbs other than his own.
- * *Ecclesiastes 12:9-11: “9 And moreover, because the Preacher was wise, he still taught the people knowledge; yes, he pondered and sought out and set in order many proverbs. 10 The Preacher sought to find [d]acceptable words; and what was written was upright—words of truth. 11 The words of the wise are like goads, and the words of scholars are like well-driven nails, given by one Shepherd.”*
- * The final two chapters identify Agur (30:1) and Lemuel (31:1) as their authors, though the identities of these men remain mysterious in history.

THE MAIN EMPHASIS

- * While other books articulate profound theological truths, lengthy narratives of triumph and failure, or prophetic preaching to a disobedient people, Proverbs concerns itself completely with instructing people in the path of wisdom.
- * Wisdom is expressed through application of knowledge right from getting out of bed right through applying values, moral behaviour and right conduct in every area of our human life

2 THINGS PROVERBS RECOMMENDS TO BECOME WISE

a. THE FEAR OF GOD

- * Its theological foundation is that "the fear of God is the beginning of wisdom" ([Proverbs 1:7](#)).
- * It means holding Him in the highest estimation and trusting Him wholeheartedly.

b. THE IMPORTANCE OF LISTENING

- * Much of the book emphasizes listening to others so that we might learn from them and apply the combined knowledge of those who have gone before us—such as parents and elders—to the unique circumstances of our own lives ([1:5](#), [8](#)).

THE PURPOSE OF PROVERBS

Proverbs 1:2-6

1. TO INCREASE WISDOM / INSTRUCTION / UNDERSTANDING INSIGHTS

* *vs.2 - for gaining wisdom and instruction; for understanding words of insight;*

2. TO INFLUENCE OUR BEHAVIOR

vs. 3 - for receiving instruction in prudent behavior, doing what is right and just and fair;

3. TO INSTRUCT THE YOUNGER GENERATION

vs.4-5 - for giving prudence to those who are simple, knowledge and discretion to the young— let the wise listen and add to their learning, and let the discerning get guidance—

4. TO INTERPRET WISE SAYINGS

vs.6 - for understanding proverbs and parables, the sayings and riddles of the wise.^[b]

STYLES OF NARRATION

The poetry of Proverbs takes several forms:

1. Discourse.

- * The first nine chapters of Proverbs poetically argue the advantage of wisdom.
- * This argument is progressively developed
- * Wisdom is personified as a lady who cares for young men, rewards them, and protects them.

2. Two-liners.

- * Once you're through the first 9 chapters, two-liners dominate the book of Proverbs.

• 3 styles of writing can be noticed:

- (i) SIMILARITY (**Prov. 26:17**),
- (ii) CONTRAST (**Prov. 10:7**),
- (iii) CONSEQUENCE (**Prov. 25:17**).

3. Lists.

- * These sayings bring a group of seemingly random observances and profoundly expose something they have in common.
- * Example: **Proverbs 30:29-31**.

4. Acrostics.

- * Each line in **Proverbs 31:10-31** begins with the next letter of the Hebrew alphabet.

4 WOMEN IN PROVERBS

- ✳ WOMAN - PERSONIFYING "WISDOM"

- ✳ 1:20-21; 3:14-18; 4:7-8; 8:1-36 and 9:1-12.

- ✳ In chapter 8 Lady Wisdom speaks for herself. Not only is she beautiful but powerful. Kings come to her for advice.

- ✳ WOMAN - PERSONIFYING "FOOLISHNESS"

- ✳ Proverbs 9:13-18

- ✳ THE WOMAN WHO BUILDS

- ✳ Proverbs 14:1 - Wise Builder

- ✳ Proverbs 11:16 - Gracious Woman

- ✳ Proverbs 31: The Virtuous Woman

- ✳ THE WOMAN WHO BREAKS

- ✳ Proverbs 23:27 - a Harlot

- ✳ Proverbs 7 - Adulterous Woman

- ✳ Proverbs 21:9 - Quarrelsome Woman

- ✳ Proverbs 11:22 - Foolish Woman

A BRIEF SUMMARY OF THE BOOK

- **Prologue: Purpose and Theme (1:1-7)**
- **The Superiority of the Way of Wisdom (1:8-9:18)**
 - Appeals and Warnings Confronting Youth (1:8-33)
 1. Enticements to secure happiness by violence (1:8-19)
 2. Warnings against rejecting wisdom (1:20-33)
 - Commendation of Wisdom (chs. 2-4)
 1. Benefits of accepting wisdom's instructions (ch. 2)
 2. Wisdom bestows well-being (3:1-20)
 3. Wisdom's instructions and benefits (3:21-35)
 4. Challenge to hold on to wisdom (ch. 4)
 - Warnings against Folly (chs. 5-7)
 1. Warning against adultery (ch. 5)
 2. Warning against perverse ways (6:1-19)
 3. Cost of committing adultery (6:20-35)
 4. Warning against the enticements of an adulteress (ch. 7)
 - Appeals Addressed to Youth (chs. 8-9)
 1. Wisdom's appeal (ch. 8)
 2. Invitations of wisdom and folly (ch. 9)
- **The Main Collection of Solomon's Proverbs (10:1-22:16)**
- **The Thirty Sayings of the Wise (22:17-24:22)**
- **Additional Sayings of the Wise (24:23-34)**
- **Hezekiah's Collection of Solomon's Proverbs (chs. 25-29)**
- **The Sayings of Agur (ch. 30)**
- **The Sayings of King Lemuel (31:1-9)**
- **Epilogue: The Ideal Wife (31:10-31)**

ECCLESIASTES

THE MEANING OF LIFE

THE NAME: "ECCLESIASTES"

- * Ecclesiastes means "A Speaker before an Assembly"
- * Key Word is "Vanity" - used 37 times
- * "Under the Sun" - used 29 times
- * This book is about finding MEANING, SATISFACTION and PURPOSE for life on this earth
- * The fourth book of poetry in the Bible. While Psalms is a collection of songs and Proverbs is a collection of principles, Ecclesiastes is mostly long-form poetic discourse: it poses one main question at the beginning and spends the next twelve chapters arriving at an answer.
- * The question: What profit has a man from all his labor in which he toils under the sun?
- * This book tries to find answers by showing us life seen from 2 Perspectives:
- * **Perspective 1:** "Under the Sun" - **Eccl 1:9** - *"That which has been is what will be, That which is done is what will be done, And there is nothing new under the sun."*
- * **Perspective 2:** "From above the Sun" - **Eccl 2:24** - *"Nothing is better for a man than that he should eat and drink, and that his soul should enjoy good in his labor. This also, I saw, was from the hand of God."*
- * **Chapters: 12**
- * **Verses: 222**

THE AUTHORSHIP

Why is this book traditionally attributed to Solomon?

- He is a son of David (Ec 1:1).
- He is a king (Ec 1:1).
- He ruled all of Israel in Jerusalem (Ec 1:12).
- He was a wise man of great renown (Ec 12:9-10).

A TOUGH BOOK TO UNDERSTAND

- It was written by the wisest man in known history (outside of Christ).
- It deals with some of the most difficult subjects in our lives.
- It is written in a form uncommon to us (circular instead of linear).

THE STATE OF LIFE ON EARTH

The sun rises, sets, and rises again. Rivers flow, but never empty. Information multiplies, but the mind is never satisfied. So in the never-ending cycles of life, what can man do? It sure looks meaningless. And the more the Preacher learns about the world, the more depressing a world it becomes (Eccl 1:18). So he explores this problem. The first portion of Ecclesiastes explore man's situation on earth (Eccl 1:13). And the situation isn't too great:

- The smarter you get, the harder it is to cope with the world (Eccl 1:18).
- Pleasure and riches do not satisfy (Eccl 2:10-11; Eccl 5:10;).
- Wise men and fools die alike (Eccl 2:16).
- You can't take the results of your hard work with you when you die (Eccl 2:18-19; 5:13-17).
- What you leave behind goes to a generation who didn't earn it (Eccl 2:18-19).
- And the results of your labor don't really satisfy your desires, either (Eccl 2:10-11; 5:10; 6:7).
- People practice evil instead of justice (Eccl 3:16; 4:1; 5:8).
- Even obedience to God doesn't guarantee a long, happy life (Eccl 7:16).
- And the wicked sometimes get away with it (Eccl 7:15; 8:14).

WAYS TO HANDLE LIFE

Why is the world this way? What can we do about it? What's the point?

He's sure that there's a just God (Eccl 8:12-13)

But the world doesn't always reflect God's justice

So the Preacher explains what man can do to enjoy life:

- Eat, drink, and enjoy life, because you're in the hand of God (Eccl 9:7-9).
- Work hard, and use wisdom while you can (Eccl 9:10, 18).
- Avoid acts of foolishness—especially when dealing with authority (Eccl 10:2, 5-6, 20).
- Take chances, pursue opportunities, and enjoy life while you can (Eccl 11:4, 8-10).
- As you live, remember who made you (Eccl 12:1).

SUMMING UP!

And then the Preacher sums everything up:

In the end, the Preacher comes to accept that faith in God is the only way to find personal meaning.

He decides to accept the fact that life is brief and ultimately worthless without God.

The Preacher advises the reader to focus on an eternal God instead of temporary pleasure.

Eccl 12:13-14

13 Let us hear the conclusion of the whole matter:

Fear God and keep His commandments,

For this is man's all.

14 For God will bring every work into judgment,

Including every secret thing, whether good or evil.

A BRIEF SUMMARY OF THE BOOK

Duane Garrett's Commentary

1. Introduction (1:1-2)
2. On time and the World (1:3-11)
3. On Wisdom (1:12-18)
4. On Wealth (2:1-11)
5. On Wisdom (2:12-17)
6. On Wealth (2:18-26)
7. On Time and the World (3:1-15b)
8. On Politics (3:15c-17)
9. On Death (3:18-22)
10. On Politics (4:1-3)
11. On Wealth (4:4-8)
12. On Friendship (4:9-12)

13. On Politics (4:13-16)
14. On Religion (5:1-7)
15. On Politics (5:8-9)
16. On Wealth (5:10-6:6)
17. Transition (6:7-9)
18. On Wisdom and Death (6:10-7:4)
19. Transition (7:5-6)
20. On Wisdom and Politics (7:7-9)
21. Transition (7:10)
22. On Wisdom and Wealth (7:11-14)
23. On Wisdom and Religion (7:15-29)

24. Transition (8:1)
25. On Politics (8:2-6)
26. Transition (8:7-8)
27. On Theodicy (8:9-9:1)
28. Transition (9:2)
29. On Death and Contentment (9:3-10)
30. Transition (9:11-12)
31. On Politics (9:13-10:17)
32. Transition (10:18-20)
33. On Wealth (11:1-6)
34. On Death and Contentment (11:7-12:7)
35. Conclusion (12:8-14)

SONG OF SOLOMON

TRUE LOVE IN MARRIAGE

THE NAME

AUTHOR: Solomon ([Sgs 1:1](#)).

- * Solomon was the author of 1,005 songs ([1 Kings 4:32](#)),
- * But we have only one (Song of Songs);
- * As the name would indicate, it is the best.

KEY WORDS:

- * "Beloved," the name for Him;
- * "love," the name for her.

KEY VERSES:

- * "I am my beloved's, and my beloved is mine; he feedeth among the lilies." ([Sgs 6:3](#))
- * "Many waters cannot quench love, neither can the floods drown it. If a man would give all the substance of his house for love, he would utterly be rejected." ([Sgs 8:7](#))

THE NAME

AUTHOR: Solomon ([Sgs 1:1](#)).

- * Solomon was the author of 1,005 songs ([1 Kings 4:32](#)),
- * But we have only one (Song of Songs);
- * As the name would indicate, it is the best.
- * Written in the Middle of his reign. (6:8)

KEY WORDS:

- * "Beloved," the name for Him;
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KEY VERSES:

- * "I am my beloved's, and my beloved is mine; he feedeth among the lilies." ([Sgs 6:3](#))
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INTERPRETATIONS

- * The Song of Solomon is a parabolic poem.
- * The Jews called it the Holy of Holies of Scripture.
- * Jews would not permit their young men to read it until they were thirty years old.

There have been four different and important meanings found in this book:

1. It sets forth the glory of wedded love:

- * It declares the sacredness of marital relationship and that marriage is a divine institution.
- * The Jews taught that it sets forth the heart of a satisfied husband and a devoted wife.

2. It sets forth the love of Jehovah for Israel.

The prophets spoke of Israel as the wife of Jehovah.

3. It is a picture of Christ and the church.

The church is the bride of Christ, a familiar figure of Scripture ([2 Corinthians 11:2](#); [Ephesians 5:27](#); [Revelation 21](#)).

4. It depicts the communion of Christ and the individual believer.

The soul's communion with Christ is here set forth.

A BRIEF SUMMARY OF THE BOOK

Song of Solomon chapter 1

- * Song 1:1-4 - The church's love unto Christ.
- * Song 1:5-6 - She confesses her deformity,
- * Song 1:7 - and prays to be directed to his flock.
- * Song 1:8 - Christ directs her to the shepherd's tents;
- * Song 1:9-10 - and shewing his love to her,
- * Song 1:11 - gives her gracious promises.
- * Song 1:12-17 - The church and Christ congratulate one another.

Song of Solomon chapter 2

- * Song 2:1-7 - The mutual love of Christ and his church.
- * Song 2:8-9 - The hope,
- * Song 2:10-13 - and calling of the church.
- * Song 2:14-15 - Christ's care of the church.
- * Song 2:16-17 - The profession of the church, her faith, and hope.

Song of Solomon chapter 3

- * Song 3:1-5 - The church's fight and victory in temptation.
- * Song 3:6-11 - The church glories in Christ.

Song of Solomon chapter 4

- * Song 4:1-7 - Christ sets forth the graces of the church.
- * Song 4:8-15 - He shews his love to her.
- * Song 4:16 - The church prays to be made fit for his presence.

Song of Solomon chapter 5

- * Song 5:1 - Christ awakes the church with his calling.
- * Song 5:2-8 - The church having a taste of Christ's love, is sick of love.
- * Song 5:9-16 - A description of Christ by his graces.

Song of Solomon chapter 6

- * Song 6:1-3 - The church professes her faith in Christ.
- * Song 6:4-9 - Christ shews the graces of the church;
- * Song 6:10-13 - and his love towards her.

Song of Solomon chapter 7

- * Song 7:1-9 - A further description of the church's graces.
- * Song 7:10-13 - The church professes her faith and desire.

Song of Solomon chapter 8

- * Song 8:1-5 - The love of the church to Christ.
- * Song 8:6-7 - The vehemency of love.
- * Song 8:8-13 - The calling of the Gentiles.
- * Song 8:14 - The church prays for Christ's coming.

ISAIAH

THE PROPHET-EVANGELIST

THE AUTHOR: ISAIAH

- * His name (Isaiah) means "**salvation of the Lord**" or "**the Lord is salvation**",
- * He is described as "the son of Amoz" ([Isa 1:1](#); [2:1](#); [13:1](#))
- * Tradition says that Amoz was a brother of Amaziah, the son of Joash, king of Judah ([2 Kin 14:1](#)).
- * He was married and had two sons, **Shear-Jashub** ([Isa 7:3](#)) and **Maher-Shalal-Hash-Baz** ([Isa 8:3](#)).
- * It is generally thought the vision of the throne scene which occurred "in the year Uzziah died" ([Isa 6:1](#)) was the beginning point of his ministry as a prophet (ca. **739 B.C.**).
- * Assuming that he was a young man at the death of Uzziah in 742 B.C. he might have been 70 or 80 at the time of his death (ca. 680 B.C.).
- * Therefore, the prophet would have ministered for at least 60 years in an effort to bring the nation back to God.
- * He prophesied under the reign of four Judean kings—Uzziah, Jotham, Ahaz, and Hezekiah (1:1)
- * According to Jewish tradition, Isaiah was executed by Manasseh only a few years after he ascended the throne.
- * One source describes Isaiah as having been sawn asunder with a wooden saw (cf. [Hebrews 11:37](#)). This would mean Isaiah prophesied during a period of approximately 50 years (ca. **739-690 B.C.**).
- * The book of Isaiah is one of the largest in the entire Bible, next to Psalms
- * **Chapters: 66**
- * **Verses: 1292**

THE IMPORTANCE OF ISAIAH

- * His prophecies included both events relevant to his own time and people and about future events that will affect the entire human family.
 - * He most famously foretold 700 years before the Savior's birth: "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel."(Isaiah 7:14)
 - * Christ's parables would fall on deaf ears (Isaiah 6:9-10 / Matthew 13:13-15).
 - * The Messiah would be a stone that causes people to stumble (Isaiah 8:14).
 - * Christ's ministry would begin in Galilee (Isaiah 9:1-2 / Matthew 4:12-17)
 - * Jesus would draw the Gentiles to himself (Isaiah 11:10 / John 12:18-21).
 - * Jesus would have a miraculous ministry (Isaiah 35:5-6 / Matthew 11:2-6).
 - * The Messiah would be preceded by a forerunner (Isaiah 40:3-4 / John 1:23).
 - * Jesus will be a gentle redeemer of the Gentiles (Isaiah 42:1-4 / Matthew 12:15-21).
 - * Jesus would be despised and rejected (Isaiah 53:3 / Luke 4:28-29)
 - * The Messiah will be mocked and abused (Isaiah 50:3-6 / Matthew 27:27-31)
 - * The Messiah will have all authority over judgment (Isaiah 22:22 / Revelation 3:7).
 - * The Messiah will pour out his Spirit (Isaiah 44:3 / John 16:7)
-
- * He foretold that after His Second Coming, "the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously."(Isaiah 24:23.)

INTERESTING FACTS

- * Most of Isaiah's prophecies are written as poetry.
- * The New Testament quotes and applies more scriptures from the book of Isaiah than any other Old Testament prophet.
- * Isaiah, at the Lord's command, walked around naked and barefoot for three years as a sign and a portent against Egypt (Isaiah 20:1-5).
- * Isaiah helped to prevent Judah's captivity and exile by Assyria when the Assyrian king Sennacherib invaded the land during Hezekiah's reign.
- * Isaiah said that an ointment made from figs would cure Hezekiah's illness and spare his life (Isaiah 38:21).
- * Isaiah recorded God's message to Cyrus king of Persia before Cyrus had even been born and before Persia became a great power (Isaiah 44:28, 45:1-6).
- * The book of Isaiah is like a Miniature Bible: The first 39 books (Like the books of the OT) talk about the Judgement of God; The final 27 chapters (like the NT) talk about a Message of Hope
- * The word "Salvation" is mentioned 26 times in Isaiah and only 7 times in all the other books of Prophecy combined.
- * When Jesus went to Nazareth, on the Sabbath day in the synagogue, He stood up to read, and the scroll of the prophet Isaiah was handed to him. He read it and said "Today this scripture is fulfilled in your hearing" (Luke 4:16-21).

- * Isaiah's 2 favorite designation for Jehovah (Yahweh) "
 - * **a. "The Lord of Hosts"**, used 62 times in the book
 - * **b. "The Holy One Of Israel"**. used 25 times in the book

THE HISTORICAL SETTING

- * Isaiah prophesied from 739-681 BC to a nation that had turned a deaf ear to the Lord.
 - * Instead of serving Him with humility and offering love to their neighbors, the nation of Judah offered meaningless sacrifices in God's temple at Jerusalem
 - * They committed injustices throughout the nation.
 - * The people of Judah turned their backs on God and alienated themselves from Him
 - * Therefore Judgements were pronounced upon the people
-
- * It was a time of great political turmoil for the nation of Judah.
 - * Assyria was expanding its empire, attacking Israel and Syria to the north.
 - * When Judah refused to joined a coalition with Israel and Syria to resist Assyria, Judah was attacked by Israel and Syria in retaliation.
 - * As Judah seriously considered inviting Assyria to help, Isaiah sought to encourage the king and the people to trust only in Jehovah.
 - * King Ahaz of Judah rejected Isaiah's advice and asked Assyria to come to his aid.
 - * Assyria accepted, and the capital of Israel (Samaria) fell in 722 B.C.
 - * It soon became clear that Judah was next on Assyria's hit list.
 - * Judah began looking to Egypt in the south for help.
 - * Once again, Isaiah counseled the nation to make no alliances but trust only in the Lord.

THE HISTORICAL SETTING

- * King Hezekiah heeded Isaiah and God rewarded his faith by destroying the Assyrian host ([Isa 36-37](#)).
- * But in a moment of weakness Hezekiah showed the ambassadors from Babylon (Assyria's enemy) the house of his treasures ([Isa 39:1-2](#)).
- * This prompted Isaiah to foretell that the king's treasures and his descendants would be taken away to Babylon ([Isa 39:5-7](#)).
- * At the beginning of Isaiah's prophecy, Israel and Judah were at the height of their reigns.
- * Together, these two nations held almost as much territory as that held by Solomon.
- * They were wealthy and prosperous.
- * Syria was gone.
- * Egypt was weak.
- * Assyria was not a threat.
- * And Babylon was nowhere to be seen.
- * At the end of Isaiah's life, Israel was no more and Judah was greatly reduced in size, being only a "gnat" in comparison to Assyria.
- * During this time God sent several prophets to Israel and Judah.
- * **Hosea (750-725 B.C.)** prophesied mainly to Israel, the northern ten tribes.
- * **Micah (735-700 B.C.)** together with Isaiah spoke primarily to Judah in the south.
- * The message of the prophets was one of ruin and restoration.
- * They made many references back to the law, warning of the impending judgment because Israel had departed from the law.

2 DIVISIONS / 2 THEMES

Two Major Divisions of the Book:

1. The Assyrian Period ([chapters 1-39](#)) -

2. The Babylonian Period ([chapters 40-66](#))

Though Isaiah did not live during the period of Babylonian captivity, he was able to speak words of comfort to those who would experience that difficult time of Israel's history.

Two major themes run throughout the book:

a. "The Messiah to come and the glory of His age".

- * Isaiah is often referred to as "**The Messianic Prophet**", because of his many prophecies that were fulfilled in Jesus.
- * Isaiah spoke frequently of the events to come
- * He foretold the fall of heathen nations and the establishment of the kingdom of the Messiah who would rule in justice and righteousness (cf. [Isa 2:1-5](#)).

b. "Trust in the Holy One of Israel".

- * Isaiah's work was not solely foretelling the future, but one who spoke God's word to the people of his own day.
- * Faith in the Lord would assure forgiveness for their transgressions and deliverance from their enemies.
- * 8 times the people are urged to "wait upon the Lord" (cf. [Isa 40:28-31](#)).

3 NAMES & THEIR SIGNIFICANCE

1. His son Maher-shalal-hash-baz

- * Meaning: "Spoil quickly, plunder speedily"
- * This referred to the fact that judgment via the nation of Assyria was imminent.
- * When the Assyrians attacked, they would quickly loot Judah like a ravenous animal.

2. His son, Shear-jashub

- * Meaning: "a remnant shall return"
- * This offered a glimpse of hope.
- * Judah would ultimately be carried off into exile as part of the curse for breaking the Mosaic Covenant (cf. Deut. 28:36)
- * But God would ultimately return a small portion of them to the land.

3. Isaiah's own name

- * Meaning: "the Lord is salvation."
- * There was a son of even greater importance who would be born to a virgin (cf. Isa. 7:14)
- * He would sit on the throne of David to rule forever (cf. Isa. 9:7).
- * He would provide truth (cf. Isa. 9:2), joy (cf. Isa. 9:3), freedom (cf. Isa. 9:4), and safety (cf. Isa. 9:5)

A BRIEF SUMMARY OF THE BOOK

I. Judgment (poetry), [Chapters 1–35](#)

Revelation of the Sovereign on the throne.

A. Solemn call to the universe to come into the courtroom to hear God's charge against the nation Israel, [Chapter 1](#)

B. Preview of the future for Judah and Jerusalem, [Chapter 2](#)

C. Present view of Judah and Jerusalem, [Chapter 3](#)

D. Another preview of the future, [Chapter 4](#)

E. Parable of the vineyard and woes predicted on Israel, [Chapter 5](#)

F. Isaiah's personal call and commission as prophet, [Chapter 6](#)

G. Prediction of local and far events, [Chapters 7–10](#)

(Hope of future in coming Child)

H. Millennial kingdom, [Chapters 11, 12](#)

I. Burdens of surrounding nations (largely fulfilled), [Chapters 13–23](#)

1. Babylon will be made desolate (13:1–14:27).
2. Philistia will howl over its calamity (14:28-32).
3. Moab is lamented for her doom (15:1–16:14).
4. Damascus and Samaria will be plagued (17:1-14).
5. Ethiopia will be destroyed but left an access to God (18:1-7).
6. Egypt will be confounded (19:1–20:6).
7. Babylon's fall is reiterated (21:1-10).
8. Edom is threatened (21:11,12).
9. Arabia has a set time for calamity (21:13-17).
10. Jerusalem will be invaded (22:1-25).
11. Tyre will be overthrown (23:1-18).

J. Kingdom, process and program by which the throne is established on earth, [Chapters 24–34](#)

K. Kingdom, mundane blessings of the Millennium, [Chapter 35](#)

II. Historic interlude (prose), [Chapters 36–39](#)

(This section is probably a prophetic picture of how God will deliver His people in the Great Tribulation [see [2 Kings 18, 19](#) and [2 Chronicles 29, 30](#)].)

A. King Hezekiah and the invasion of Sennacherib, king of Assyria, [Chapter 36](#)

B. King Hezekiah's prayer and the destruction of the Assyrian hosts, [Chapter 37](#)

C. King Hezekiah's sickness, prayer and healing, [Chapter 38](#)

D. King Hezekiah plays the fool, [Chapter 39](#)

III. Salvation (poetry), [Chapters 40–66](#)

Revelation of the Savior in the place of suffering.

A. Comfort of Jehovah which comes through the Servant, [Chapters 40–48](#)

(Polemic against idolatry – help and hope come only through the Servant.)

B. Salvation of Jehovah which comes through the suffering Servant, [Chs 49–57](#)

1. Redeemer of the whole world, who is God's Servant, [Chapters 49:1–52:12](#)

2. Redemption wrought by the suffering Servant, who is God's Sheep (Lamb), [Chapters 52:13–53:12](#)

3. Results of the redemption wrought by the Redeemer, who is God's only Savior, [Chapters 54–57](#)

C. Glory of Jehovah which comes through the suffering Servant, [Chapters 58–66](#)

1. Sin hinders the manifestation of the glory of God, [Chapters 58, 59](#)

2. Redeemer is coming to Zion, [Chapters 60–66](#)

(Nothing can hinder God's progress – He will judge sin.)

JEREMIAH

THE WEEPING PROPHET

OVERVIEW

- * The name (Jeremiah) means **"The Lord throws"**
- * He was assisted by a scribe named Baruch, to whom Jeremiah dictated and who copied and had custody over the writings compiled from the prophet's messages (36:4, 32; 45:1).
- * The other prophets who lived during his lifetime were: Zephaniah, Habakkuk, Daniel and Ezekiel
- * Jeremiah is rightly considered among the major prophets. His book is longer than Isaiah and is also longer than either Ezekiel or the 12 Minor Prophets combined.
- * The Book of Jeremiah combines history, biography, and prophecy.

- * **Chapters: 52**
- * **Verses: 1364**

THE AUTHOR: JEREMIAH

The Jeremiah recounts more of his own life than any other prophet, telling of his ministry, the reactions of his audiences, testings, and his personal feelings.

1. Born of a priest in Anathoth, north of Jerusalem (Jer 1:1).
2. Chosen to be a prophet before he was born (Jer 1:5).
3. Called to the prophetic office while very young (Jer 1:6).
4. Commissioned (Jer 1:9, 10).
5. Jeremiah began prophesying in Judah halfway through the reign of Josiah (640-609 b.c.) and was mourned at his death (2 Chronicles 35:25).
6. He continued throughout the reigns of Jehoahaz (609), Jehoiakim (609-598), Jehoiachin (598-597) and Zedekiah (597-586).
7. Forbidden to marry because of the terrible times (Jer 16:1-4).
8. Jeremiah known as "The weeping Prophet" - His message broke his own heart (Jer 9:1).
9. He was a sensitive man, torn between his love of country and his dedication to God.

10. His messages of repentance at the temple were not well received (7:1-8:3; 26:1-11).
11. Although he preached God's word faithfully, he apparently had only two converts: Baruch, his scribe (32:12; 36:1-4; 45:1-5); and Ebed-melech, an Ethiopian eunuch who served the king (38:7-13; 39:15-18).
12. He was rejected by his people (Jer 11:18-21; 12:6; 18:18),
13. He was hated, beaten, put in stocks (Jer 20:1-3),
14. He was imprisoned (Jer 37:11-16), and charged with being a traitor.
15. At one point thrown into a muddy cistern, sinking into the filthy mire (38:6).
16. Wanted to resign but could not (Jer 20:9).
17. He saw the destruction of Jerusalem and the Babylonian captivity, and was permitted to remain in the land by the captain of the Babylonian forces.
18. When the remnant wanted to flee to Egypt, Jeremiah prophesied against it (Jer 42:15-43:3),
19. He was forced to go with the remnant to Egypt (Jer 43:6, 7), and died there.
20. Tradition says that he was stoned by the remnant.
21. He served as a Prophet for more than 40 years from 627 to about 580 B.C. (1:2-3).

THE HUMAN SIDE OF JEREMIAH

- * The prophecies of Jeremiah offer us a unique insight into the mind and heart of one of God's faithful servants.
- * The book includes numerous personal statements of emotional engagement, painting Jeremiah not merely as a prophet brought on the scene to deliver God's message
- * It also shows Jeremiah as a human being who felt compassion for his people, desired judgment for evildoers, and was concerned about his own safety as well.
- * God chose this man of undeniable courage to speak to the people of Judah on the Lord's behalf—even though they would not listen.
- * In his perseverance and faithfulness, Jeremiah was an example for all who would follow God's call in the face of opposition.
- * Jeremiah never flinched in his confidence that God, who placed him where he was, would vindicate the truth of his message.
- * *"They will fight against you; but they shall not prevail against you, for I am with you, says the Lord, to deliver you" (Jer. 1:17-19)*

OUR HUMAN SIDE - A SHORT DEVOTION

John 10:30-36

30 I and the Father are one." 31 Then again the Jewish leaders picked up stones to kill him. 32 Jesus said, "At God's direction I have done many a miracle to help the people. For which one are you killing me?" 33 They replied, "Not for any good work, but for blasphemy; you, a mere man, have declared yourself to be God." 34-36 "In your own Law it says that men are gods!" he replied. "So if the Scripture, which cannot be untrue, speaks of those as gods to whom the message of God came, do you call it blasphemy when the one sanctified and sent into the world by the Father says, 'I am the Son of God'?"

Psalm 82:1:

"God presides in the great assembly; he gives judgment among the gods."

However, both of these passages include explanations in the immediate context that clearly do *not* indicate human divinity.

It is followed by a warning that "you will all die like mere men, you will fall like every other ruler"

(**Psalm 82:6-7**)

OUR HUMAN SIDE

It is clear from the next three verses that the word “gods” refers to magistrates, judges, and other people who hold positions of authority and rule.

Calling a human magistrate a “god” indicates three things:

- 1) he has authority over other human beings,
- 2) the power he wields as a civil authority is to be feared, and
- 3) he derives his power and authority from God Himself, who is judging the whole earth (verse 8)

- * This use of the word “gods” to refer to humans is found elsewhere in the Old Testament.
- * For ex: when God sent Moses to Pharaoh, He said, “See, I have made you like God to Pharaoh” ([Exodus 7:1](#)).
- * This simply means that Moses, as the messenger of God, was speaking God’s words and would therefore be God’s representative to the king.
- * The Mighty Prophet Elijah was but a Human.
- * He couldn’t do nothing on his own... He had to PRAY to GOD

James 5:17 -

Elijah was a man with a nature like ours, and he prayed fervently that it might not rain, and for three years and six months it did not rain on the earth.

OUR HUMAN SIDE

Even if we forget our humanness, God remembers who we...

Psalm 103:14-16

For he knows our frame; He remembers that we are dust. As for man, his days are like grass; he flourishes like a flower of the field; for the wind passes over it, and it is gone, and its place knows it no more.

Never forget that this was the Temptation of Satan to Eve

Genesis 3:5 -

For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil."

GOD'S SERVANTS WERE CAUTIOUS

Matthew 3:11 -

"I baptize you with water for repentance, but he who is coming after me is mightier than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and fire.

Acts 10:25-26

"As Peter entered the house, Cornelius met him and fell at his feet in reverence. But Peter made him get up. "Stand up," he said, "I am only a man myself."

Acts 14:8-18 - Paul and Barnabas at Lystra

THE PURPOSE OF JEREMIAH

The original purposes of Jeremiah are at least threefold.

- * **First**, Jeremiah was written to warn Judah of her impending judgment due to covenantal unfaithfulness.
- * Jeremiah reminded Israel that their circumstances were the direct result of their failure to keep covenant and thus vindicate YHWH's discipline.
- * **Second**, in light of the first purpose, Jeremiah's messages were given to motivate Judah to repentance.
- * Jeremiah called the exiles to covenant faithfulness.
- * **Third**, when Judah failed to repent, Jeremiah called the nation to submit to their divinely ordained discipline.
- * Israel's covenantal relationship with YHWH was damaged not destroyed and God had not forsaken His people although they had forsaken Him.

- * **From 627-650 BC**: He prophesied God's Judgment while Judah was threatened by Assyria and Egypt
- * **From 605-586 BC**: He prophesied God's Judgment while Judah was threatened and besieged by Babylon
- * **From 586 BC**: He ministered in Jerusalem and Egypt after Judah's downfall

THE PURPOSE OF JEREMIAH

- * Jeremiah was the voice of warning, the watchman who brings attention to hard truths that others would rather ignore.
- * Thus says the Lord concerning the house of the king of Judah...I will make you a desert, an uninhabited city. I will prepare destroyers against you....And many nations will pass by this city, and all of them will say one to another, "Why has the Lord dealt in this way with that great city?" And they will answer, "Because they abandoned the covenant of the Lord their God." (**Jer. 22:6-8**)
- * Therefore, the prophet declared that the day was coming when the Temple would be destroyed.
- * The ark of the covenant would be taken away,
- * and the nation that called itself the chosen of Yahweh would be taken into captivity.
- * These statements aroused the anger of the priests and King Jehoiakim.
- * Jeremiah was charged with treason and would probably have been put to death had not some of his friends succeeded in hiding him until the wrath of his enemies subsided.

THE PURPOSE OF JEREMIAH

- * When it was no longer considered safe for him to appear in public, Jeremiah dictated a series of oracles in which the policies of King Jehoiakim and his subordinates were severely criticized, and warnings were given concerning what would happen if these were not changed.
- * The scroll on which these oracles were written was sent to the king by a messenger who saw to it that the document was read aloud in the king's presence.
- * King Jehoiakim was displeased as he listened to the reading.
- * Taking the scroll from the reader, he cut it into shreds and then threw the remnants into a fire.
- * When news of what the king had done reached Jeremiah, he dictated the entire scroll over again, adding a specific warning to Jehoiakim, and sent the new copy back to be read again.
- * In 605, Nebuchadnezzar of Babylon attacked Jerusalem and carried off 10,000 of the most able Jews (including Ezekiel and Daniel).
- * At that point, Jeremiah's role was expanded to bring God's word to the Jews in exile (chapter 29).
- * Among the captured Jews were false prophets who assured the exiles that Babylon's days were numbered and God would never allow Jerusalem to be captured.

THE PURPOSE OF JEREMIAH

- * Jeremiah warned the exiles that they would be in Babylon for seventy years.
- * Instead of acting on false hopes, the Jews there were to settle down in the land, build houses, plant gardens, marry off their children – and stop listening to the false prophets.
- * Meanwhile, the remaining inhabitants of Judah continued to refuse God's message.
- * In 586 the Babylonians returned, sacked Jerusalem, pulled down its walls, destroyed its temple stone by stone, and carried off the remaining able-bodied people as captives.
- * Once more, Jeremiah's role changed (chapters 40-45).
- * God kept him in the destroyed city, now governed briefly by Gedaliah, to encourage the new ruler and help the people understand what had happened and how they were to go forward amid the destruction.
- * Yet once more, despite his plea that they would hear God's message, they put their faith in an unfortunate military alliance with Egypt that Babylon quickly defeated.
- * Jeremiah was taken to Egypt where he died.

THE PURPOSE OF JEREMIAH

- * To the end, the prophet had to endure the rulers' stubborn refusal to heed God's messages and the ruinous outcomes that resulted.
- * The final chapters (46-52) deal principally with the judgment God will bring upon all nations, not merely Judah.
- * While God used Babylon against Judah, Babylon would not escape punishment either.
- * Significantly, the book of Jeremiah also provides us the clearest glimpse of the new covenant God intended to make with His people once Christ came to earth.
- * This new covenant would be the means of restoration for God's people, as He would put His law within them, writing it on hearts of flesh rather than on tablets of stone.
- * Rather than fostering our relationship with God through a fixed location like a temple,
- * He promised through Jeremiah that His people would know Him directly, a knowledge that comes through the person of His Son, Jesus Christ ([Jeremiah 31:31-34](#); see also [Hebrews 8:6](#)).

THE PURPOSE OF JEREMIAH

- * *Broken spirit* means "to be overwhelmed with sorrow." *Contrite heart* means "to be completely penitent, feeling remorse and affected by guilt, deeply regretful and wishing to atone for sin."
- * The Israelites were zealously religious.
- * However, they erred in isolating sincerity and ceremony away from the truth as revealed in God's Word.
- * The people attended services, flocked to the Temple, performed the rituals, and offered the sacrifices. But they did not worship according to knowledge or cultivate the righteousness of God.
- * David writes, "The sacrifices of God are a broken spirit, a broken and a contrite heart—these, O God, You will not despise" (Psalms 51:17).
- * Verse 16 says, "You do not delight in sacrifice, or I would bring it; you do not take pleasure in burnt offerings."
- * There is nothing we can offer God to appease Him when we have sinned.
- * More animal sacrifices were not what God was looking for. God desires true repentance.
- * External religious activity cannot replace internal, heartfelt contrition (1 Samuel 16:7).
- * When we throw ourselves on the mercy of God, He delights to lift us up (Luke 18:13-14).
- * When we openly acknowledge our sin against God, turn from it, and cry out for cleansing, God promises that He will hear us and forgive (1 John 1:9).

A BRIEF SUMMARY OF THE BOOK

(Difficult to outline because there is no logical or chronological order)

I. Call of prophet during reign of Josiah, Chapter 1

II. Prophecies to Judah and Jerusalem prior to Zedekiah's reign, Chapters 2–20

A. Twofold condemnation of Judah, Chapters 2–3:5

1. Rejected Jehovah

2. Reared their own gods

B. Charge of backsliding during reign of Josiah, Chapters 3:6–6:30

C. Warning delivered in the gate of the Lord's house, Chapters 7–10

D. Israel disobeyed God's covenant made in wilderness, Chapters 11, 12

E. Parable in action – the linen girdle, Chapter 13

F. Backsliding nation judged by drought and famine, Chapters 14, 15

G. Jeremiah forbidden to marry, Chapters 16–17:18

H. Message to king in the gate, Chapter 17:19-27

I. Sign at the potter's house, Chapters 18, 19

J. Jeremiah's persecution, Chapter 20

III. Prophecies during reign of Zedekiah, Chapters 21–29 (Leads to destruction of Jerusalem)

A. Answer to Zedekiah re: Nebuchadnezzar, Chapters 21, 22

B. A bright light in a very dark day, Chapter 23

C. Parable of two baskets of figs, Chapter 24

D. God spells out 70-year captivity, Chapter 25

- E. Message in temple court during reign of Jehoiakim, Chapter 26
- F. Parable of the yokes, Chapters 27, 28
- G. Message of hope to first delegation of captives, Chapter 29

IV. Prophecies regarding future of 12 tribes and Judah's near captivity, Chapters 30–39

- A. Coming of Great Tribulation, Chapter 30
- B. The "I will" chapter, Chapter 31
- C. Jeremiah imprisoned, buys real estate, Chapter 32
- D. Coming kingdom as promised to David, Chapter 33
- E. Zedekiah's captivity foretold, Chapter 34
- F. Rechabites obey God, Chapter 35
- G. Jehoiakim destroys Word of God with knife and fire, Chapter 36
- H. Jeremiah imprisoned again, Chapters 37, 38

- I. Judah goes into captivity; Jeremiah released from prison, Chapter 39

V. Prophecies to remnant left in land after destruction of Jerusalem, Chapters 40–42

VI. Prophecies during Jeremiah's last days in Egypt, Chapters 43–51

- A. To remnant in Egypt, Chapters 43, 44
- B. To Baruch, Chapter 45
- C. To Egypt, Chapter 46
- D. To Philistia, Chapter 47
- E. To Moab, Chapter 48
- F. To Ammon, Edom, Damascus, Kedar, Hazor and Elam, Chapter 49
- G. To Babylon, Chapters 50, 51

VII. Fulfillment of prophesied destruction of Jerusalem, Chapter 52

CHRONOLOGICAL ARRANGEMENT

The kings under whom Jeremiah prophesied succeeded each other in the following order:

1) Josiah. 2) Jehoahaz. 3) Jehoiachin, or Jeconiah .4) Jehoiakim. 5) Zedekiah.

Prophecies under Josiah

Jeremiah 1:1-19.
Jeremiah 4:1-6:30.
Jeremiah 2:1-3:5.
Jeremiah 3:6-4:4.
Jeremiah 17:19-27.
Jeremiah 47:1-7.

Under Jehoiakim

Jeremiah 7:1-9:25.
Jeremiah 26:1-24.
Jeremiah 46:2-12.
Jeremiah 10:1-16.
Jeremiah 14:1-15:21.
Jeremiah 16:1-17:18.
Jeremiah 18:1-23.
Jeremiah 19:1-20:13.
Jeremiah 20:14-18.
Jeremiah 23:9-40.

Jeremiah 35:1-19.
Jeremiah 25:1-38.
Jeremiah 36:1-32.
Jeremiah 45:1-5.
Jeremiah 12:14-17.
Jeremiah 10:17-25.

Under Jeconiah

Jeremiah 13:1-27.

Under Zedekiah

Jeremiah 23:1-8.
Jeremiah 11:1-17.
Jeremiah 11:18-12:13.
Jeremiah 24:1-10.
Jeremiah 29:1-32.
Jeremiah 27:1-28:17.
Jeremiah 49:34-39.
Jeremiah 51:59-64.

Jeremiah 21:1-14.
Jeremiah 34:1-7.
Jeremiah 37:1-10.
Jeremiah 34:8-22.
Jeremiah 37:11-21.
Jeremiah 38:1-28.
Jeremiah 39:15-18.
Jeremiah 32:1-44.
Jeremiah 33:1-26.
Jeremiah 39:1-10.

After the destruction of Jerusalem

Jeremiah 39:11-14.
Jeremiah 40:1-41:18.
Jeremiah 42:1-43:7.
Jeremiah 30:1-31:40.

Prophecies delivered in Egypt

Jeremiah 43:8-13.
Jeremiah 44:1-30.
Jeremiah 46:13-28.

Prophecies relative to strange nations

Jeremiah 46:1; Jeremiah 49:14.
Jeremiah 48:1-47.
Jeremiah 49:7-22.
Jeremiah 49:23-27.
Jeremiah 49:28-33.
Jeremiah 50:1-51:64.

Historical Appendix

Jeremiah 52:1-34.

LAMENTATIONS

LAMENT OVER THE LOSS

OVERVIEW

- * The original name of the book in Hebrew, ekah, can be translated “Alas!”
- * Later translators substituted it with the title “Lamentations”
- * While the author of Lamentations remains nameless within the book, strong evidence from the text points to the prophet Jeremiah as the author.
- * Not only does the author of the book witness the results of the recent destruction of Jerusalem, he seems to have witnessed the invasion itself ([Lamentations 1:13-15](#)).
- * Jeremiah was present for both events.

- * **Chapters: 5**
- * **Verses: 154**

OVERVIEW

- * Judah continued in unrepentant idolatry
- * God allowed the Babylonians to besiege, plunder, burn, and destroy the city of Jerusalem.
- * Solomon's Temple, which had stood for approximately 400 years, was burned to the ground.
- * The book of Lamentations expresses the humiliation, suffering, and despair of Jerusalem and her people following the destruction of the city by the Babylonians in 587 BC
- * While Job dealt with unexplained evil, Jeremiah lamented a tragedy entirely of Jerusalem's making.
- * The people of this once great city experienced the judgment of the holy God, and the results were devastating.
- * Children begged food from their mothers ([Lamentations 2:12](#)),
- * young men and women were cut down by swords ([2:21](#)),
- * formerly compassionate mothers used their children for food ([4:10](#)).
- * Even the city's roads mourned over its condition ([1:4](#))

THE POETIC STRUCTURE

- * Lamentations was more likely written for public rituals commemorating the destruction of the city of Jerusalem and its Temple.
- * This special book is a collection of five lament poems recounting the tragic fall of Jerusalem to Babylon.
- * The 1st, 2nd, and 4th chapters are 22 verses long
- * When lined up, the 1st letters of the verse form the 22 Hebrew alphabets.
- * Here's an example:



THE POETIC STRUCTURE

- * Chapter 5's verses reflect the Hebrew alphabet in number alone.
- * There are 22 verses, but they aren't arranged into an acrostic.
- * The 3rd chapter is even more impressive:
 - * It's 66 verses long,
 - * It works through the alphabet 3 verses at a time.
 - * Verses 1-3 begin with *alep*, verses 4-6 begin with *bet*, etc.
 - * Here's what it looks like in Hebrew:

13 אֲנִי הַגִּבֹּר רְאָה עֲנִי בְּשֹׁבֶט עֲבָרְתּוֹ:

2 אוֹתִי נִהַג וַיִּלְךְ חֲשָׁד וְלֹא-אֹר:

3 אֵךְ בִּי יֵשֶׁב יִהְיֶה יָדוֹ כָּל-הַיּוֹם: ס

4 בָּלָה בְּשָׂרִי וְעוֹלִי שֶׁבֶר עֲצָמוֹתַי:

5 בָּנָה עָלַי וַיִּקַּף רֹאשׁ וּתְלָאָה:

6 בְּמַחֲשָׁכִים הוֹשִׁיבָנִי כִּמְתִי עוֹלָם: ס

LAMENTATIONS VS. DEUTERONOMY

LAMENTATIONS		DEUTERONOMY	
1:3	She dwells among the nations but she has found no rest.	28:65	And among those nations you shall find no rest.
1:5a	Her adversaries have become the head	28:44	He shall be the head, you shall be the tail
1:5c	Her little ones have gone away as captives before the adversary.	28:32	Your sons and your daughters shall be given to another people.
1:6c	They have fled without strength before the pursuer.	28:25	You shall flee seven way before them
1:18c	My virgins and my young men have gone into captivity	28:41	You shall have sons and daughters, but they shall not be yours, for they shall go into captivity
2:15	All who pass along the way clap their hands in derision at you	28:37	You shall become a horror, a proverb, a taunt among all the people where the Lord will drive you.
2:20	Should women eat their offspring?	28:53-57	Then you shall eat the offspring of your own body

LAMENTATIONS		DEUTERONOMY	
2:21	On the ground in the streets lie young and old	28:50	...who shall have no respect for the old, nor show favor to the young
4:10	The hands of compassionate women boiled their own children	28:56-57	...the refined and delicate women among you ... she shall eat them secretly (i.e., her children) for lack of anything else
5:2b	Our houses were given to aliens	28:30	You shall build a house, but you shall not live in it.
5:5	There is no rest for us.	28:65	And among those nations you shall find no rest
5:10	... the burning heat of famine	28:24	... the rain of your land powder and dust
5:11	Women of Zion ravished.	28:30	Who shall have no respect for the old
5:12	Elders were not respected	28:50	Who shall have no respect for the old
5:18	foxes prowl in Zion	28:26	And your carcasses shall be food to all birds of the sky and to the beasts of the earth, and there shall be no one to frighten them away.

HOPE IN THE MIDST OF CALAMITY

- * The city was destroyed and the people were exiled because of their sin, but even this is an opportunity to call on God for help.
- * But the Book of Lamentations tells us that the God of vengeance is still a God of hope.
- * In the middle of the book, the writer reminds the people to hope in God:

Lamentations 3:22-26

22 Because of the Lord's great love we are not consumed, for his compassions never fail.

23 They are new every morning; great is your faithfulness.

24 I say to myself, "The Lord is my portion; therefore I will wait for him."

25 The Lord is good to those whose hope is in him, to the one who seeks him;

26 it is good to wait quietly for the salvation of the Lord.

Lamentations 3:39-40

39 Why should the living complain when punished for their sins?

40 Let us examine our ways and test them, and let us return to the Lord.

OUTLINE OF THE BOOK

I. The Desolation of Jerusalem, 1:1-22

A. The Barrenness of the City, 1:1-11

B. The Anguish of the City, 1:12-22

II. The Destruction of Jerusalem, 2:1-22

A. The Lord's Judgment, 2:1-10

B. The Author's Lament, 2:11-22

III. The Distraught Prophet, 3:1-66

A. His Lament, 3:1-18

B. His Hope, 3:19-42

C. His Suffering, 3:43-54

D. His Prayer, 3:55-66

IV. The Defeated People of Jerusalem, 4:1-22

A. The Siege of the City, 4:1-12

B. The Reasons for the Siege, 4:13-20

C. The Hope for the Future, 4:21-22

V. The Prayer for the People, 5:1-22

A. Confession, 5:1-18

B. Petition, 5:19-22

EZEKIEL

GOD SPEAKS IN MANY WAYS

THE AUTHOR

- * Ezekiel means, "God Strengthens"
- * Ezekiel was a priest ([Ezekiel 1:3](#)) but never served in that office, as he was still a young man when he was taken captive during the reign of Jehoiachin ([2 Kings 24:10-16](#)).
- * Jeremiah was an old man who spoke to the remnant that remained in the land; Daniel spoke in the court of the king of Babylon; Ezekiel spoke to the captives who had been brought to the rivers of Babylon, the river Chebar called Tel-abib ([Ezekiel 3:15](#)), less than one hundred miles south of Babylon.
- * Ezekiel was about 26 when taken into exile.
- * The latest date mentioned in the book ([Ezek. 29:17](#)) shows that his ministry spanned at least 23 years, at which time he would have been about 50 years old.
- * Ezekiel overlapped the end of Jeremiah's ministry and the beginning of Daniel's ministry.

- * **Chapters: 48**
- * **Verses: 1273**

THE SECTIONS

- * The Book of Ezekiel has the most logical arrangement of any of the prophetic books.
- * It contains three sections, each of which addresses a different subject matter.
- * **Chapters 1-24:** concern the fall of Jerusalem.
- * **Chapters 25-39:** contain a series of oracles addressed to foreign nations, concluding with a section in which the future of Israel is contrasted with that of the foreign nations.
- * **Chapters 40-48:** presents a plan for rebuilding the Temple and reorganizing the restored state of Israel, complete with the return of God's glory to His dwelling place
- * This latter section of Ezekiel's prophecy looks forward to the people's worship after Christ's return in the end times, when He will rule Israel and the nations from His throne in Jerusalem during His 1000 year reign.

THE SECTIONS

- * Ezekiel was one of the younger men taken to Babylon in the 2nd captivity, which occurred in 597 B.C.

Nebuchadnezzar destroyed Jerusalem in three stages:

- **1st - In 605 B.C.**, he overcame Jehoiakim and carried off key hostages, including Daniel and his friends.
- **2nd - In 597 B.C.**, the rebellion of Jehoiakim and Jehoiachin brought further punishment.
 - He made Jerusalem submit a second time.
 - He carried 10,000 more hostages, including Jehoiakin and Ezekiel.
- **3rd - in 586 B.C.**, after a one-year and 17-month long siege, Nebuchadnezzar destroyed the city of Jerusalem and brought ravage and destruction to all of Judah.

*

THE MAIN THEME

- * The Book of Ezekiel focuses uniquely on Israel as **the holy people of the holy temple, the holy city and the holy land.**
- * By defiling her worship, Israel had rendered herself unclean and had defiled temple, city and land.
- * From such defilement God could only withdraw and judge his people with national destruction.
- * But God's faithfulness to his covenant and his desire to save were so great
 1. God would revive his people once more,
 2. God would shepherd them with compassion,
 3. God would cleanse them of all their defilement,
 4. God would reconstitute them as a perfect expression of his kingdom under the hand of "David" (34:23-24),
 5. God would overwhelm all the forces and powers arrayed against them,
 6. God would display his glory among the nations and
 7. God would restore the glory of his presence to the holy city.

GOD SPEAKS IN MANY WAYS

* The people would not listen to him or his message. Therefore, God uses many ways to carry His message:

Vision of the vine, Chapter 15

The vine is the symbol of the nation Israel ([Isaiah 5:7](#)).

[vv. 2-5](#) – A vine is not good for lumber or for fuel.

[vv. 6-8](#) – Neither is Israel in her sin of any value, but is fit only for destruction.

Riddle of two eagles, Chapter 17

[vv. 12-24](#) – The answer to the riddle: The king of Babylon will besiege Jerusalem again. He will destroy the city and the temple and will take Zedekiah and all but a small remnant of the people into captivity.

Parable of two sisters – Oholah (Samaria) and Oholibah (Jerusalem), Chapter 23

Both the northern and southern kingdoms were playing the harlot (spiritual adultery is idolatry).

Parable of the boiling pot, Chapter 24

Jerusalem is to be burned. Ezekiel's wife dies and he is forbidden to mourn. Ezekiel is a sign to the captives in this, as Jerusalem is to be destroyed and there is to be no mourning.

Symbolic Actions to foretell the fall of Jerusalem

- * [Chapter 4:4, 5](#) – In symbolic action, the prophet lies 390 days on his left side and eats defiled bread. [v. 6](#) – The prophet lies forty days on his right side (one day equals one year), depicting the coming siege.
- * [Chapter 5:1-5](#) – The shaved off hair, divided into three parts, depicts the three judgments of Jerusalem.
- * [Chapter 12:7-16](#) – He locks himself in this house, digs through the wall, and takes his possessions out through the excavation.
- * [vv. 17-28](#) – Then he is to announce the full captivity of Jerusalem.

THE SIX VISIONS

- * According to the book itself, it records six visions of the prophet Ezekiel, exiled in Babylon, during the 22 years from 593 to 571 BC
 1. **The "throne vision"**, in which Ezekiel sees God enthroned in the Temple among the Heavenly Host;
 2. **The first "temple vision"**, in which Ezekiel sees God leave the Temple because of the abominations practiced there (meaning the worship of idols rather than YHWH, the official God of Judah;
 3. **Images of Israel**, in which Israel is seen as a harlot bride, among other things;^[12]
 4. **The "valley of dry bones"**, in which the prophet sees the dead of the house of Israel rise again;^[13]
 5. **The destruction of Gog and Magog**, in which Ezekiel sees Israel's enemies destroyed and a new age of peace established;
 6. **The final temple vision**, in which Ezekiel sees a new commonwealth centered around a new temple in Jerusalem, to which God's Shekinah (Divine Presence) has returned

SYMBOLIC ACTIONS

	REFERNCE	ACTIVITY	SYMBOLISM
1	Ezekiel 2:8-3:6	Ezekiel eats the scroll	As the eaten scroll contains lamentations, mourning, and woe, so Ezekiel's prophecies and revelations will consist of lamentations, mourning, and woe
2	Ezekiel 4:1-3	Ezekiel places tile in front of him, draws a picture of Jerusalem on it, and creates details of a siege with mounds, a wall,	Jerusalem will be besieged by an army that will build mounds and use battering rams to break through the wall and take the city captive
3	Ezekiel 4:4-8	Ezekiel lies on his right and on his left side	Meaning uncertain
4	Ezekiel 4:9-17	Ezekiel bakes bread with a mixture of dung, eats measured portions of it, and drinks measured portions of water	Israel will have to "eat bread by weight" and "drink water by measure" because God will make food and drink scarce. Also, Israel will "eat defiled bread among the Gentiles, whither [the Lord] will drive them" (Ezekiel 4:10-11, 13)
5	Ezekiel 5	Ezekiel shaves the hair of his head and his beard, divides it into three parts, and then burns one-third, strikes one-third, and scatters one-third	One-third of Jerusalem's inhabitants will be burned with fire and destroyed with pestilence, one-third will be smitten with the sword, and one-third will be scattered to the four winds

SYMBOLIC ACTIONS

	REFERNCE	ACTIVITY	SYMBOLISM
6	Ezekiel 12:17-20	Ezekiel trembles as he eats his food and drinks his drink	Israel's land will be stripped of its produce, and the inhabitants of Israel will eat and drink with great trembling because of their fearful hearts
7	Ezekiel 21:6-7	Ezekiel sighs, groans, and beats his breast	Bad news is coming that will cause hearts to melt, hands to become feeble, spirits to faint, and knees to become weak as water
8	Ezekiel 21:8-17	Ezekiel strikes his hands together and then makes several movements with the sword, moving it to the right and left	In every direction that Ezekiel points and slashes with the sword, so will the Lord cause slaughter and destruction upon the people
9	Ezekiel 21:18-24	Ezekiel marks out two roads and places a signpost where the two roads branch out	The king of Babylon will stand at the head of the two roads with his sword and choose through divination one of the two roads
10	Ezekiel 24:15-24	Ezekiel's wife dies, and he does not mourn for her	Just as Ezekiel does not mourn the loss of his wife, even so the children of Israel will not be permitted to mourn the loss of their spouses and
11	Ezekiel 37:15-28	Ezekiel takes two sticks, writes upon them, and then joins them together in one hand	

CHRONOLOGICAL EVENTS

	Reference	Julian Calendar	Event
1	Ezek. 1:1	July 31, 593	Call Narrative
2	Ezek. 1:2	July 31, 593	Call narrative
3	Ezek. 8:1	Sept. 17, 592	Vision of events in Jerusalem
4	Ezek. 20:1	Aug. 14, 591	Elders come to inquire
5	Ezek. 24:1	Jan. 15, 588	Siege of Jerusalem begun
6	Ezek. 26:1	Betw. Apr., 587 & Apr., 586	Oracle against Tyre
7	Ezek. 29:1	Jan. 7, 587	Oracle against Egypt

	Reference	Julian Calendar	Event
8	Ezek. 29:17	Apr. 26, 571	Egypt instead of Tyre
9	Ezek. 30:20	Apr. 29, 587	Oracle against Pharaoh
10	Ezek. 31:1	June 21, 587	Oracle against Pharaoh
11	Ezek. 32:1	<u>Mar. 3, 585</u>	Oracle against Pharaoh
12	Ezek. 32:17	Betw. Apr., 586 & Apr., 585	Oracle against Egypt
13	Ezek. 33:21	Jan. 8, 585	Escapee from Jerusalem arrives
14	Ezek. 40:1	Apr. 28, 573	Vision of restored Jerusalem

HEAL US O LORD!

Isaiah 6:9-10

9 He said, "Go and tell this people:
10 Be ever hearing, but never understanding;
be ever seeing, but never perceiving.'
10 Make the heart of this people calloused;
make their ears dull
and close their eyes..
Otherwise they might see with their eyes,
hear with their ears,
understand with their hearts,
and turn and be healed."

OUTLINE OF THE BOOK

I. Glory of the Lord; commission of the prophet, Chapters 1–7

- A. Display of the glory, Chapter 1
- B. Prophet's call and enduement with power for the office, Chapter 2
- C. Prophet's preparation; office as watchman, Chapter 3
- D. Judgment of Jerusalem, Chapter 4
- E. Sign of prophet shaving hair, Chapter 5
- F. Sword to fall upon Jerusalem; remnant to be saved, Chapter 6
- G. Prophecy of final destruction of Jerusalem, Chapter

II. Glory of the Lord; complete captivity of Jerusalem and Israel; departure of the glory, Chapters 8–24

- A. Vision of the glory; temple defilement by idolatry explains its destruction, Chapter 8
- B. Shekinah glory prepares to leave temple, Chapter 9
- C. Shekinah glory fills holy place; leaves the temple, Chapter 10
- D. Prophecy against rulers of Jerusalem, Chapter 11
- E. Ezekiel enacts destruction of Jerusalem, Chapter 12
- F. Prophecy against pseudo-prophets and prophetesses, Chapter 13
- G. Prophecy against idolatry of elders; certain destruction of Jerusalem, Chapter 14
- H. Vision of the vine, Chapter 15

OUTLINE OF THE BOOK

I. Jerusalem likened to abandoned baby adopted by God, Chapter 16

J. Riddle of two eagles, Chapter 17

K. Wages of sin is death; Jerusalem is the awful example, Chapter 18

L. Elegy of Jehovah over princes of Israel, Chapter 19

M. Review of Israel's long history of sins; future judgment and restoration, Chapter 20

N. King of Babylon to remove last king of Davidic line until Messiah comes, Chapter 21

O. Review of abominations of Jerusalem, Chapter 22

P. Parable of two sisters – Oholah (Samaria) and Oholibah (Jerusalem), Chapter 23

Q. Parable of the boiling pot, Chapter 24

III. Glory of the Lord; judgment of nations, Chapters 25–32

A. Against Ammon, Moab, Edom, Philistia, Chapter 25

B. Against Tyre, Chapters 26–28

C. Against Egypt, Chapters 29–32

IV. Glory of the Lord and coming kingdom, Chapters 33–48

A. Recommission of the prophet, Chapters 33, 34

B. Restoration of Israel, Chapters 35, 36

C. Resurrection of Israel, Chapter 37

D. Repudiation of Gog and Magog, Chapters 38, 39

E. Rebuilt temple, Chapters 40–42

F. Return of the glory of the Lord, Chapters 43–48

DANIEL

THE APOCALYPSE OF THE OLD TESTAMENT

THE AUTHOR

- * Daniel means: "God is my judge,"
- * He was from the Tribe of Judah.
- * Daniel refers that he himself wrote the book [Daniel 8:1](#), [9:2](#), [9:20](#), and [10:2](#)
- * But Jesus tells us that Daniel wrote the book of Daniel: **Therefore when you see the 'abomination of desolation,' spoken of by Daniel the prophet. ([Matthew 24:15](#); [Mark 13:14](#))**
- * He was carried captive to Babylon in the third year of the reign of Jehoiakim, which was about 606 B.C. ([Daniel 1:1](#)),
- * He stayed almost the entire 70 years of captivity in Babyon until the first year of King Cyrus, which was about 536 B.C. ([Daniel 1:21](#) and also [Daniel 9:2](#)).
- * **Chapters: 12**
- * **Verses: 357**

THE CHANGE OF NAMES

Daniel (דָּנִיֵּאל , DAHN-nee-yel) = "God is (my) Judge"

- * Changed to **Belteshazzar** (בֶּלְטַשְׁצָר , bel-tuh-SHAZ-er) = "Bel(Marduk), protect his life!"
- * Marduk was the chief Babylonian deity, worshiped as the god of storms and fertility.

Hananiah (חַנַּנְיָהּ , han-uh-NAI-uh) = "The LORD shows grace"

- * Changed to **Shadrach** (שָׁדְרַךְ , SHAY-drak) = "Command of Aku"
- * Aku is the Sumerian moon-god.

Mishael (מִישַׁאֵל , miy-SHAA-ehl) = "Who is what God is?"

- * Changed to **Meshach** (מֶשַׁךְ , MEE-shak) = "Who is what Aku is?"

Azariah (אֶזְרָיָהּ , az-uh-RAI-uh) = "The LORD helps"

- * Changed to **Abednego** (אֶבְדֵּנֶגוֹ , uh-BEHD-nee-go) = "Servant of Nego/Nebo" Nego/Nebo/
- * Nabu was the patron Assyro-Babylonian deity of the art of writing and a god of vegetation.
- * His symbols were the clay tablet and stylus.

DANIEL UNDER 4 KINGS

- * **King Nebuchadnezzar**

- * In 605 B.C., when Nebuchadnezzar took Daniel and other nobles as captives to Babylon, Daniel was given a place of prominence and responsibility in Nebuchadnezzar's kingdom (Daniel 2).

- * **King Belshazzar**

- * After the King Nebuchadnezzar's death, Daniel fell from favor but was not completely forgotten and was called to interpret the writing that appeared at Belshazzar's feast ([Daniel 5:13](#)).

- * **King Darius**

- * Under Darius, he was made one of three prime ministers ([Daniel 6:1](#)).

- * **King Cyrus**

- * Daniel lived until the third year of Cyrus (536).

THE BOOK OF PROPHECY

- * It is called the "Apocalypse of the Old Testament"
- * Daniel contains more fulfilled prophecies than any other book in the Bible.
- * In New Testament prophecy, Daniel is referred to more than any other Old Testament book.
- * Josephus records an incident during the time of Alexander the Great's invasion reached the Near East, Jaddua, the high priest, went out to meet him and showed to him a copy of the Book of Daniel in which he was clearly mentioned.
- * Alexander was so impressed by this that instead of destroying Jerusalem, he entered the city peaceably and worshiped at the temple.
- * The Old Testament is written in the Hebrew language, with but one exception – a portion of the Book of Daniel.
- * From [Chapter 2, verse 4](#), through [Chapter 7](#), Daniel is in Aramaic, the Gentile and diplomatic language of Daniel's day.
- * Daniel wrote in Aramaic (the common language of that region in that period) the parts of the book with universal appeal or special significance for the Gentile nations.
- * He employed Hebrew in sections more applicable to the Jewish people.

THREE FACES OF DANIEL

(1) Daniel was a man of Purpose ([Daniel 1:8](#); [6:10](#)).

He determined that he would not be defiled by the immorality of paganism or be involved in the degradation of idolatry.

(2) Daniel was a man of Prayer ([Daniel 2:17-23](#); [6:10](#); [9:3-19](#); [10](#)).

His total life and his every decision in a pagan court were paved by prayer.

(3) Daniel was a man of Prophecy.

- * Jesus our Lord labeled him, "Daniel the prophet" ([Matthew 24:15](#)).
- * Ezekiel, who was with the captives, made reference to the character of Daniel and to his office as a prophet ([Ezekiel 14:14](#), [20](#); [28:3](#))

Daniel gives us the Outline on which all New Testament prophecy is placed.

- * The image of Nebuchadnezzar's dream ([chapter 2](#))
- * The beasts ([chapter 7](#))
- * The seventy weeks ([chapter 9](#))



Head of Gold
BABYLON
[B.C. 605 - 539]

Breast of Silver
PERSIA
[B.C. 539 - 331]

Thighs of Brass
GREECE
[B.C. 331 - 168]

Legs of Iron
ROME
[B.C. 168 - A.D. 476]

Feet of Iron & Clay
DIVIDED NATIONS
[A.D. 476 - Present]

Destroying Rock
**KINGDOM OF
CHRIST**

THE FOUR CREATURES (CHAPTER 7)

1. The lion with an eagle's wings

- * It symbolizes the Neo-Babylonian empire.
- * The rest of verse 4 perhaps reflects the humbling experience of Nebuchadnezzar, as recorded in chapter 4.

2. The bear, raised up on one of its sides

- * It refers to the superior status of the Persians in the Medo-Persian federation.
- * The three ribs may represent the three principal conquests: Lydia (546 B.C.), Babylon (539) and Egypt (525).

3. The leopard with four wings

- * It represents the speedy conquests of Alexander the Great (334– 330),
- * The four heads correspond to the four main divisions into which his empire fell after his untimely death in 323 (see **8:22**): Macedon and Greece (under Antipater and Cassander), Thrace and Asia Minor (under Lysimachus), Syria (under Seleucus I), Palestine and Egypt (under Ptolemy I).

4. The fourth, unnamed, beast, with its irresistible power and surpassing all its predecessors

- * It points to the Roman empire. Its ten horns correspond to the ten toes of **2:41-42**.



Head of GOLD: Nebuchadnezzar

THE BABYLONIAN EMPIRE 6-7TH CENTURY B.C.

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Ruins of Nebuchadnezzar's Northern Palace



Ruins of Nebuchadnezzar's Northern Palace



Ruins of Nebuchadnezzar's Babylon



Ruins of Nebuchadnezzar's Babylon



Ruins of Nebuchadnezzar's Babylon



Artist's rendition of Hanging Gardens of Babylon



Chest & Arms of SILVER: Medo-Persian

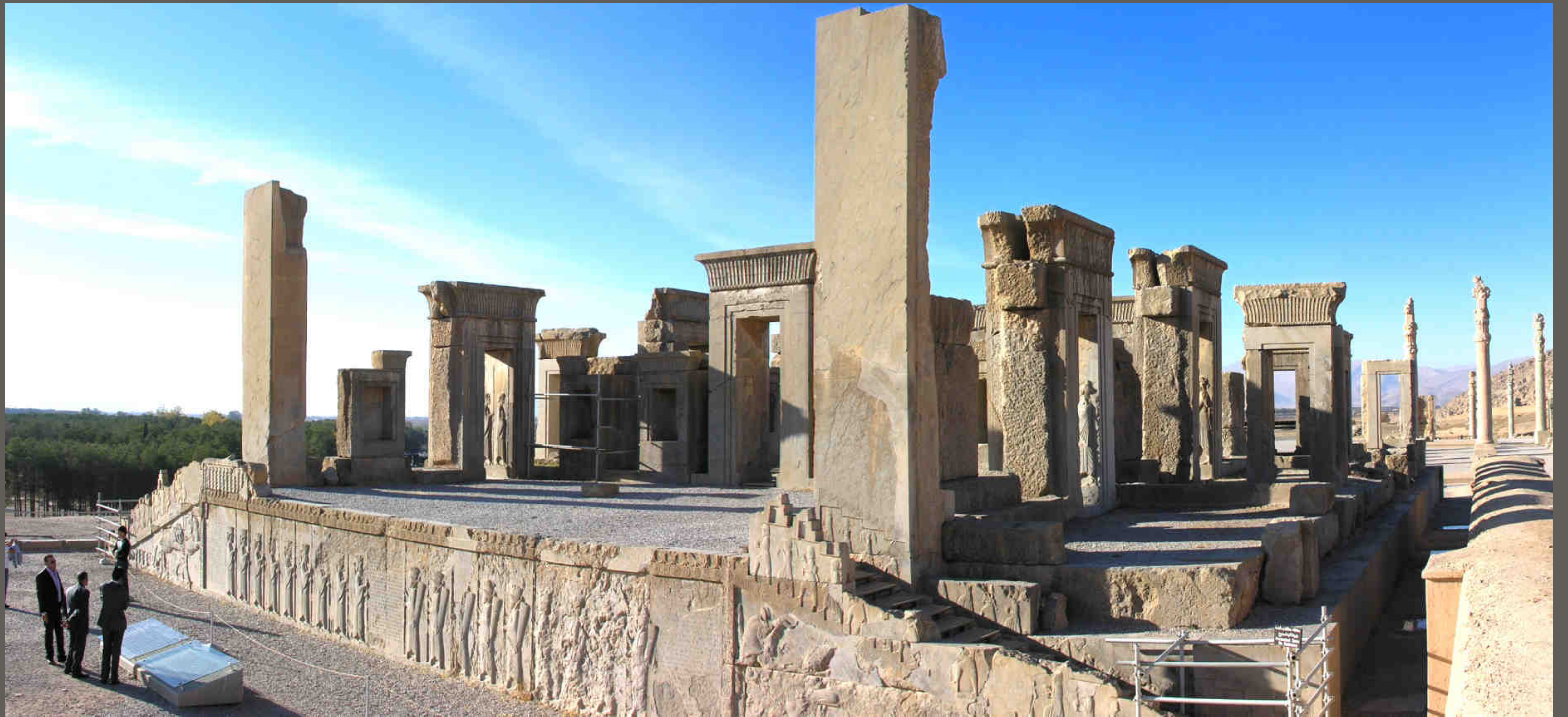




Remains of Saar Temple of Persians



Persipolis, Capital of Persian Empire (Now Iran)



Persipolis, Capital of Persian Empire (Now Iran)

THE MEDO-PERSIAN EMPIRE 4-6TH CENTURY B.C.

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Belly & Thighs of BRASS: Greek



Alexander the Great



Greek Temple ruins



Greco-Bactrian Empire

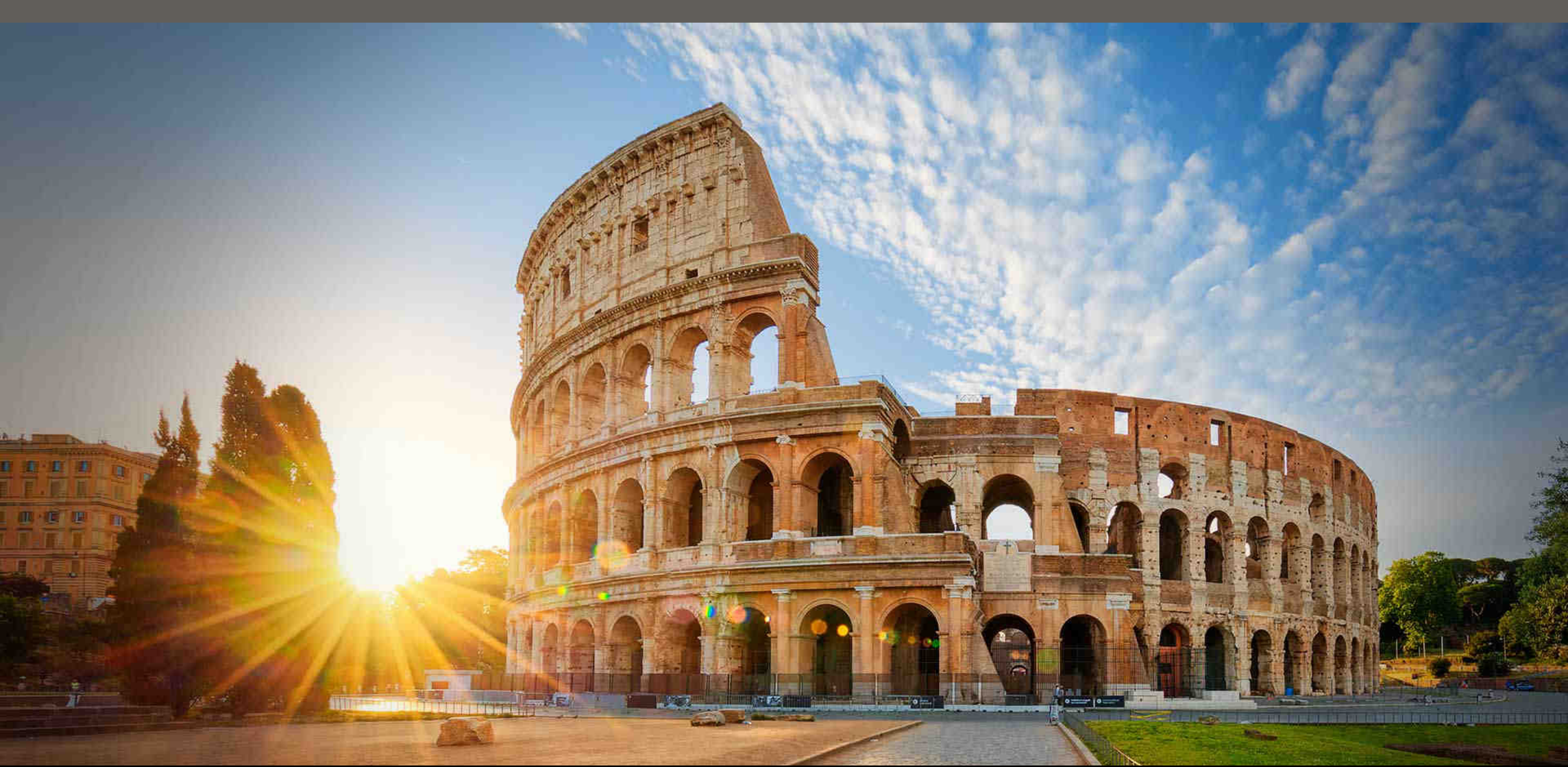
— Alexander's course

■ Alexander's Empire

0 100 200 300 400 500 Miles
0 100 200 300 400 500 Kilometers



Legs of IRON: Roman Empire



Roman Amphitheatre ruins



Roman Amphitheatre ruins



Forum Romanum ruins



ROMAN EMPIRE



Feet & Toes-
MIX OF IRON
AND CLAY:
The Last Days



Democracy

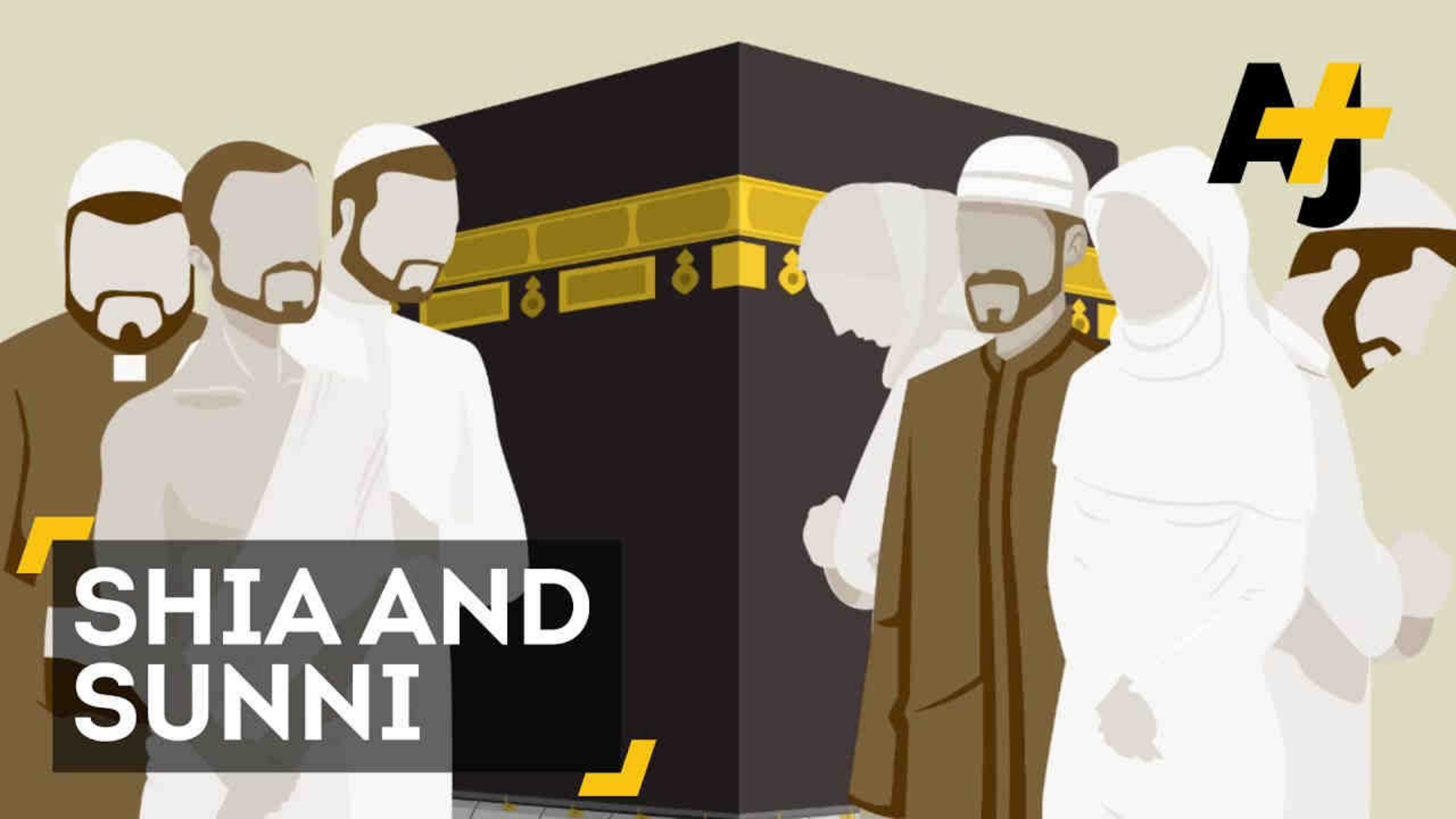


Monarchy

CHINA



JAPAN



A+

SHIA AND SUNNI

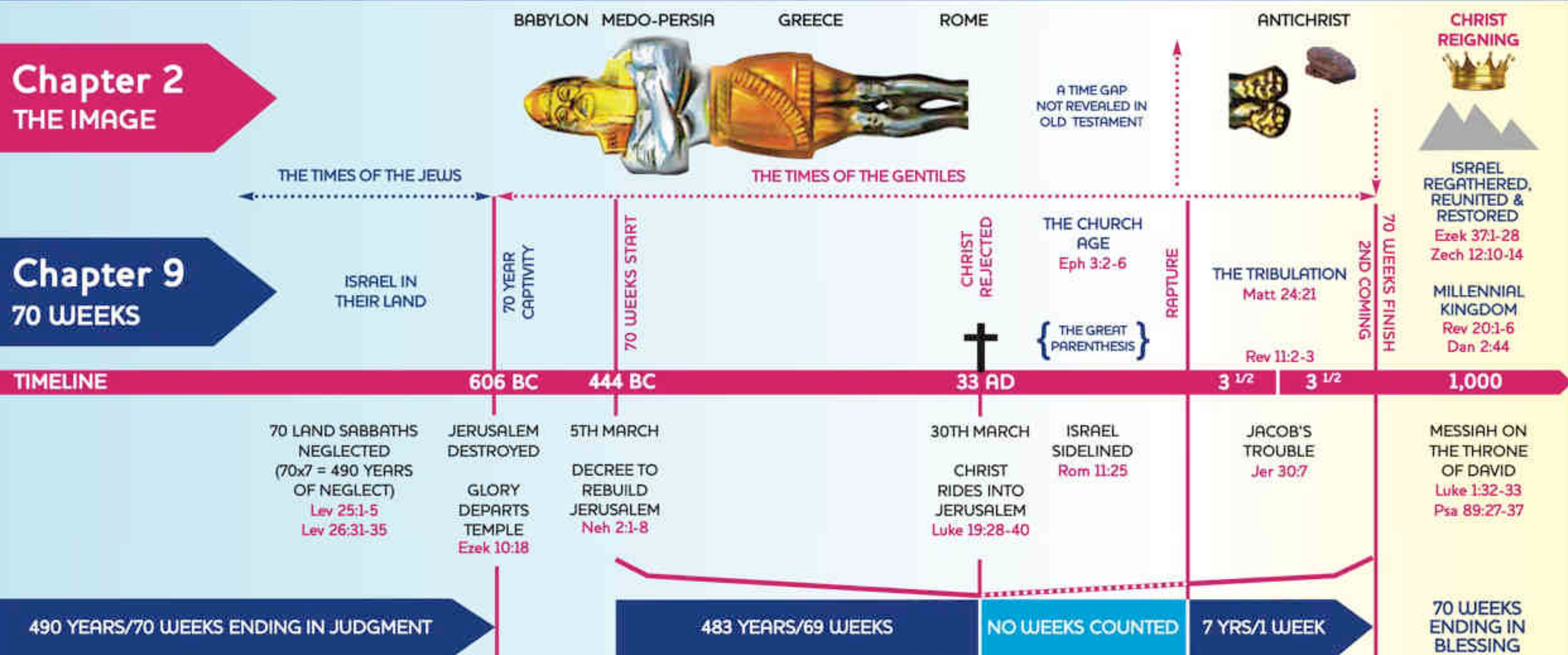


THE PROPHECY OF DANIEL

“Know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will” (Dan 4:32)

Chapter 2 THE IMAGE

Chapter 9 70 WEEKS



Two key chapters in the book of Daniel, Chs 2 and 9, outline the whole history of God's dealings with His people Israel from hundreds of years BC, right through to the second coming of Christ and the inauguration of His millennial kingdom.

DESCRIPTION OF THE ANTI-CHRIST

- He is symbolized by horns that were "little" or small at the beginning (8:9); like antichrist (7:8).
- He was "a ruthless king" (8:23); antichrist will have an imposing look (7:20).
- He was a master of "intrigue" (8:23); the brilliance of antichrist is suggested by the "eyes" of the horn (7:8, 20).
- He had great power (8:24); antichrist will have even greater power (11:39; 2 Thessalonians 2:9; Revelation 13:7–8).
- He was energized by Satan (8:24), just as antichrist will be empowered by Satan (2 Thessalonians 2:9; Revelation 13:2).
- Destroyed thousands (8:25); antichrist will destroy more (Revelation 13:15; 16:13–16).
- Prospered for a short time (8:25); likewise with antichrist (11:36; Revelation 13:7).
- Persecuted the Jews (8:24), as will antichrist (7:21, 25; Revelation 12:13).
- He was a deceiver (8:25); antichrist will be a master deceiver (2 Thessalonians 2:9; Revelation 13:4, 14; 19:11).
- He was proud (8:25); antichrist will be a megalomaniac (7:8, 11, 20, 25; Revelation 13:5).
- He blasphemed God (8:25); as will antichrist (7:25; 11:36).
- He was not killed by human hands (8:25); the antichrist will not be either (2 Thessalonians 2:8; Revelation 19:19–20).

MAJOR INCIDENTS BY CHAPTER

Chapter 1: Decline of Judah; fall of Jerusalem; Daniel taken captive to Babylon; his decision to be true to God

Chapter 2: Dream of Nebuchadnezzar about a multimedallion image; interpretation by Daniel concerning the four kingdoms of "the times of the Gentiles,"

Chapter 3: Decree of Nebuchadnezzar to enforce universal idolatry; three Hebrews cast into the furnace for refusal to bow to image of gold,

Chapter 4: Dream of Nebuchadnezzar about a great tree hewn down to a stump; fulfilled in subsequent period of madness of the king,

Chapter 5: Downfall of Babylon foretold by Daniel as he read the handwriting on the wall at the feast of Belshazzar,

Chapter 6: Decree of Darius, the Median, to enforce worship of himself; Daniel cast into den of lions for praying to the God of heaven,

Chapter 7: Daniel's vision of four beasts concerning four kingdoms of "the times of the Gentiles,"

Chapter 8: Daniel's vision of ram and he goat and another little horn,

Chapter 9: Daniel's vision of seventy weeks concerning the nation Israel,

(Chapters 10–12 Daniel's vision relating to Israel in immediate future and latter days; historical little horn and little horn of the latter days)

Chapter 10: Preparation for vision by prayer of Daniel; appearance of a heavenly messenger,

Chapter 11: Prophecy concerning Persia and Grecia, historical "little horn"; eschatological "little horn,"

Chapter 12: Preview of Israel in latter days; Great Tribulation; resurrections; rewards; final word about the end times,

OUTLINE OF THE BOOK

I. Daniel's Dedication, 1:1-21

- A. Daniel's Circumstances, 1:1-7
- B. Daniel's Dedication, 1:8-16
- C. Daniel's Rise to Favor, 1:17-21

II. Nebuchadnezzar's Dream: The Great Image, 2:1-49

- A. The Dream Received by Nebuchadnezzar, 2:1-6
- B. The Dream Revealed to Daniel, 2:7-23
- C. The Dream Recited and Interpreted to Nebuchadnezzar, 2:24-45
- D. The Promotion of Daniel, 2:46-49

III. The Fiery Furnace: A Lesson in Faith, 3:1-30

- A. The Test of Faith, 3:1-12
- B. The Demonstration of Faith, 3:13-18

- C. The Vindication of Faith, 3:19-30

IV. Nebuchadnezzar's Vision of the High Tree, 4:1-37

- A. The Vision Narrated by Nebuchadnezzar, 4:1-18
- B. The Vision Interpreted by Daniel, 4:19-27
- C. The Vision Fulfilled by God, 4:28-37

V. Belshazzar's Feast, 5:1-31

- A. Belshazzar's Contribution to the Feast: Unrestrained Sensuality, 5:1-4
- B. God's Contribution to the Feast: Handwriting on the Wall, 5:5-6
- C. Daniel's Contribution to the Feast: Announcement of Doom, 5:7-29
- D. Darius's Contribution to the Feast: Destruction of Babylon, 5:30-31

OUTLINE OF THE BOOK

VI. Daniel in the Lions' Den, 6:1-28

- A. The Position of Daniel, 6:1-3
- B. The Plot Against Daniel, 6:4-9
- C. The Prayer of Daniel, 6:10-11
- D. The Prosecution of Daniel, 6:12-17
- E. The Protection of Daniel, 6:18-28
- VII. Daniel's Vision of the Four Beasts and the Ancient of Days, 7:1-28
 - A. Historical Data, 7:1-3
 - B. The Vision and the Interpretation, 7:4-28

VIII. Daniel's Vision of the Ram, Goat, and Small Horn, 8:1-27

- A. The Vision, 8:1-14
- B. The Interpretation, 8:15-27
 - 1. The ram, 8:15-20
 - 2. The goat, 8:21-22
 - 3. The small horn, 8:23-25
 - 4. The effect on Daniel, 8:26-27

IX. Daniel's Prophecy of Seventy Weeks of Years, 10:1-12:13

- A. Historical Data, 9:1-2
- B. Daniel's Prayer, 9:3-19
- C. The Prophecy, 9:20-27

X. Daniel's Prophetic Panorama, 10:1-12:13

- A. Daniel's Vision, 10:1-9
- B. Daniel's Strengthening, 10:10-11:1
- C. Prophecies Concerning the Nations, 11:2-45
 - 1. Persia, 11:2
 - 2. Greece, 11:3-4
 - 3. Egypt and Aram, 11:5-20
 - 4. Antiochus Epiphanes, 11:21-35
 - 5. Antichrist, 11:36-45
- D. Prophecies Concerning Israel, 12:1-13

HOSEA

RETURN TO THE LORD

ABOUT THE AUTHOR

- * Hosea means "Salvation"
 - * Written during the early years of Hezekiah
 - * Hosea is not mentioned anywhere else in the Bible
 - * He was the
 - * Son of Beri. (1:1)
 - * Husband of Gomer. (1:3)
 - * Father of two sons and one daughter.
 - * Hosea and Gomer's three children are appropriately named by God as signs to Israel.
 - * Zereel - "God Scatters."
 - * Lo-Ruhamah - "Not Pitied."
 - * Lo-Ammi-"NotMyPeople."
 - * His ministry extended over half a century, and he lived to see the fulfillment of his prophecy in the captivity of Israel.
-
- * **Chapters:** 14
 - * **Verses:** 197

PLACE IN HISTORY

"The word of the LORD that came unto Hosea, the son of Beer, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam, the son of Joash, king of Israel." (Hosea 1:1)

- * In spite of the fact that Hosea mentions the four kings of Judah first and the one king of Israel last, he was a prophet to the northern kingdom
- * Since the Tribe of Ephraim is the largest tribe, the Northern Kingdom is referred to as Ephraim.
- * His ministry spanned the length of
 - * 4 Kings of Judah (Uzziah, Jotham, Ahaz, and Hezekiah)
 - * 6 Kings of Israel (Zachariah - Hoshea)
- * He was contemporary with one Prophet of the Northern Kingdom, namely, Amos
- * He was contemporary to the prophets of Judah: Micah and Isaiah

OVERVIEW

- * This book is unique in portraying the state of Israel through the personal life and experiences of the Prophet Hosea.
- * What Jeremiah was to Judah at the time of the captivity of the southern kingdom, Hosea was to Israel, over a century before, at the time of the captivity of the northern kingdom.
- * Both spoke out of a heartbreaking personal experience.
- * Hosea's experience was in the home; Jeremiah's was in the nation.
- * Jeremiah was commanded not to marry; Hosea was commanded to marry a harlot or, as he brutally stated the case, "a wife of whoredoms" ([Hosea 1:2, KJV](#)).
- * He married Gomer, and she bore him two sons and a daughter.
- * Afterward she played the harlot again, and Hosea put her out of his home.
- * But God commanded him to take again this unfaithful harlot, to bring her back into his home, and to love her again.
- * In effect, God said to Hosea, "Now you are prepared to speak for Me to Israel – Israel has played the harlot, but I love her and will yet bring her back into her homeland."

OVERVIEW

- * The main theme of the book is: "Return unto the LORD."

"Come, and let us return unto the LORD; for he hath torn, and he will heal us; he hath smitten, and he will bind us up." (Hosea 6:1)

- * "Return" occurs fifteen times. The book's purpose is to illustrate spiritual adultery as well as faithfulness, forgiveness and love.
- * The book is structured around five cycles of judgment and restoration, the book of Hosea makes clear its repetitious theme: though God will bring judgment on sin, He will always bring His people back to Himself.

Using metaphors and various images, Israel's sin is exposed:

- * Lying
- * Ingratitude
- * Idolatry
- * Murder
- * Insincerity
- * Coveteousness

This book reveals four attributes of God:

- * God is Holy (Ch.4-7)
- * God is Just (8-10)
- * God is Loving & Gracious (11-14)

OUTLINE OF THE BOOK

I. PERSONAL – The prophet and his faithless wife, Gomer, Chapters 1–3

- A. Marriage of Hosea and Gomer, the harlot, (Ch.1)
- B. Gomer proves faithless; Israel proves faithless; God proves faithful, (Ch.2)
- C. Hosea commanded to take Gomer again, (Ch.3)

II. PROPHETIC – The Lord and the faithless nation Israel, Chapters 4–14

- A. Israel plays the harlot, (Ch.4,5)
 - 1. Israel guilty of lawlessness, immorality, ignorance of God's Word, and idolatry, (Ch.4)
 - 2. Israel turns from God; God turns from Israel; deterioration within follows, (Ch.5)
- B. Israel (Ephraim) will return in the last days; presently to be judged for current sins, (Ch.6)

C. Israel (Ephraim) could escape judgment by turning to God who loves her (key, Hos 11:8), Chapters 7–12

- 1. Israel (silly dove) turns to Egypt and Assyria, (Ch.7)
- 2. Israel turns to golden calves and altars of sin, (Ch.8)
- 3. Israel (backsliding heifer) turns to land productivity; will be driven from the land, (Ch.9,10)
- 4. Israel turns from God – must be judged; God will not give her up, (Ch.11,12)

D. Israel (Ephraim) will turn from idols to God in the last days, (Ch.13,14)

- 1. Israel will be judged in the present, (Ch.13)
- 2. Israel will be saved in the future, (Ch.14)

JOEL

THE DAY OF THE LORD

ABOUT THE AUTHOR

- * Joel means "God is the Lord"
- * Nothing is known about Joel other than his being the son of Pethuel (who is also unknown) 1:1
- * He was from Judah
- * Perhaps references to Jerusalem indicate that he was from Jerusalem
- * He must have been one of the earliest prophets of Judah.
- * Joel is referred to only once in the NT ([Acts 2:16-21](#)).

* **Chapters:** 3

* **Verses:** 73

PLACE IN HISTORY

- * Unlike most prophetic writers, Joel gave no explicit indication of his time period.
- * In particular, Joel refrained from mentioning the current ruling kings.
- * One of the most compelling arguments for dating the writing of the book of Joel explains this omission by suggesting the prophecy occurred in the aftermath of Judah's only ruling queen, Athaliah (d. 835 BC).
- * The type of government described in the prophecy (the rule of elders [1:2; 2:16] and priests [1:9, 13; 2:17]) supports the time when Joash became king at age seven
- * Her young grandson, Joash, succeeded Athaliah upon her death.
- * But because Joash was too young to rule, the priest Jehoida ruled in his place until he came of age.
- * So if Joel prophesied during this caretaking period, it would make sense that he mentioned no official king.
- * All of this points to a date of approximately 835 BC or soon after, making Joel one of the earliest writing prophets, as well as a contemporary of the prophet Elisha.

THE PURPOSE OF THE BOOK

Joel calls the inhabitants of Judah and Jerusalem to lament and return to the Lord during a time of national disaster.

- * A locust plague has destroyed both wine (1:5, 7, 12) and grain (1:10).
- * This threatens the people's ability to present offerings in the temple (1:9, 13, 16).

THREE FOLD PURPOSE OF THE BOOK:

A. To warn Judah of the coming Day of the Lord when judgment will get worse for Judah and the nations of the world

B. To urge Judah to repent of their sins

C. To proclaim a future time when complete restoration will come to the nation

- * No particular mention of Israel's sins is present in the book, but the consequences of the terrible events described are certainly clear:
- * God will one day wipe out all evil and start creation over.
- * But through this destruction also comes eternal protection for those who believe in Him.

THE DAY OF THE LORD

- * Judah, the setting for the book, is devastated by a vast horde of locusts.
- * This invasion of locusts destroys everything—the fields of grain, the vineyards, the gardens and the trees.
- * Joel symbolically describes the locusts as a marching human army and views all of this as divine judgment coming against the nation for her sins.
- * The “day of the Lord” is cloaked in darkness, armies that conquer like consuming fire, and the moon turning to blood. (Joel 2:1-11)
- * This makes clear the seriousness of God’s judgment on sin
- * In the first chapter, the Day of the Lord is experienced historically by the plague of locusts upon the land.
- * When the plague of locusts and the drought devastated Judah, people might have thought that Joel would encourage the people.
- * Instead Joel said, "You think that was bad? Worse is to come if we don't repent."

TRUE REPENTANCE (JOEL 2:12-13)

i. Sincere repentance is to **turn to God**, and therefore *away from* our sin.

ii. Sincere repentance is done **with all your heart**, giving everything you can in surrender to God.

Rend your heart, and not your garments:

One expression of mourning in Jewish culture is tearing the clothes - but one could tear their garments without tearing their heart

iii. Sincere repentance is marked by *action* (**with fasting**) and *emotion* (**with weeping ... mourning**). Not every act of repentance will include **fasting** and **weeping**, but if *action* and *emotion* are absent, it isn't real repentance.

OUTLINE OF THE BOOK

1. Day of the Lord Experienced: Historical ([1:1-20](#))

- Source of the Message ([1:1](#))
- Command to Contemplate the Devastation ([1:2-4](#))
- Completeness of the Devastation ([1:5-12](#))
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- Alarm Sounds ([2:1](#))
- Army Invades ([2:2-11](#))
- Admonition to Repent ([2:12-17](#))

3. Day of the Lord Described: Eschatological ([2:18-3:21](#))

- Introduction ([2:18-20](#))
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OBADIAH

JUDGMENT AGAINST EDOM

ABOUT THE AUTHOR

- * Obadiah means "Servant of the Lord"
- * Nothing is known about the author other than his name.
- * There are 13 "Obadiah's" in the Old Testament, and one of these may be the Obadiah who wrote this book.:
 - * An Obadiah was an officer in King Ahab of Israel's court and hid God's prophets in a cave ([1 Kings 18:3](#))
 - * An Obadiah was sent out by King Jehoshaphat of Judah to teach the law in the cities of Judah ([2 Chronicles 17:7](#))
 - * An Obadiah was one of the overseers who helped repair the temple in the days of Josiah, King of Judah ([2 Chronicles 34:12](#))
 - * An Obadiah was a priest in the days of Nehemiah ([Nehemiah 10:5](#))
- * Obadiah is the shortest book in the Old Testament
- * This book is a Prophecy against Edom
- * **Chapters:** 1
- * **Verses:** 21

BACKGROUND OF EDM

- * Obadiah's prophecy is unique because he doesn't deal with Judah or Israel much at all. His focus is on the sin of Edom and the judgment coming upon them.
- * The Edomites are the people descended from Esau, the son of Isaac and Rebekah and the brother of Jacob ([Genesis 25:19-34](#)). Esau was nicknamed "Edom" (which means, "red") probably because he had red hair
- * Esau eventually settled in the area of Mount Seir and absorbed a people known as the Horites ([Genesis 36:8-43](#))
- * Esau despised his birthright.
- * The man who had the birthright was in contact with God – he was the priest of his family, he was the man who had a covenant from God, the man who had a relationship with God.
- * In effect Esau said, "I would rather have a bowl of soup than have a relationship with God."
- * "I have loved you, saith the LORD. Yet ye say, In what way hast thou loved us? Was not Esau Jacob's brother? saith the LORD; yet I loved Jacob, and I hated Esau...." ([Malachi 1:2, 3](#))
- * This is a strange thing for God to say – "I loved Jacob, and I hated Esau."
- * The explanation is in the little Book of Obadiah.

BACKGROUND OF EDM

- * When Israel came out of Egypt and wanted to pass through the land of the Edomites to enter into the Promised Land, the Edomites wouldn't let them ([Numbers 20:14-21](#))
- * The Edomites opposed Saul and were conquered under David and Solomon ([1 Samuel 14:47](#), [2 Samuel 8:14](#), [1 Kings 9:26](#))
- * In the days of King Jehoshaphat of Judah, Edom joined with Moab and Ammon to attack Judah, but the Lord fought for Judah and defeated them ([2 Chronicles 20:1-27](#), the famous battle that was led with praise)
- * The Edomites successfully rebelled against King Jehoram of Judah ([2 Kings 8:16-22](#))
- * King Amaziah of Judah brought them back under subjugation ([2 Kings 14:9-11](#))
- * The Edomites again attacked Judah in the days of King Ahaz ([2 Chronicles 28:17](#))
- * Centuries later, King Herod the Great ([Luke 1:5](#)) was an Edomite

Obadiah prophesied that:

- Edom would be "cut off forever" (10).
- "And no survivor shall remain of the house of Esau" (18).

With the destruction of Jerusalem in 70 A.D., they disappeared from history.

THE PRIDE OF EDOM (OBADIAH 1:3)

1. The Edomites boasted in their natural defenses.

- * The ancient city of Petra - once the capital city of Edom, known as Sela - had amazing defenses.
- * It is a city carved into the rock, accessible by a narrow canyon almost a mile long.
- * At the end of the canyon there is a spectacular city carved in stone, and seemingly incapable of being conquered by any army.

2. The Edomites boasted in their wisdom.

- * The men of Edom - especially of the city **Teman** - were noted for their wisdom.
- * The phrase *men of the East* in the Old Testament often refers to men from Edom
- * Passages like [1 Kings 4:30](#) declare the great wisdom of the *men of the East*.
- * [Jeremiah 49:7](#) says of Edom: *Is wisdom no more in Teman? Has counsel perished from the prudent? Has their wisdom vanished?*

3. The Edomites boasted in their alliances and trusted in their allies -

- * their *confederacy*, the *men at peace with you* ([Obadiah 1:7](#)).
- * They thought that their alliances made them strong, and they were proud because of that strength.

OUTLINE OF THE BOOK

I. Edom – destruction, [vv. 1-16](#)

A. Charge against Edom, [vv. 1-9](#)

B. Crime of Edom, [vv. 10-14](#)

C. Catastrophe to Edom, [vv. 15, 16](#)

II. Israel – restoration, [vv. 17-21](#)

A. Condition of Israel, [v. 17](#)

B. Calling of Israel, [v. 18](#)

C. Consummation of all things, [vv. 19-21](#)

("And the kingdom shall be the Lord's.")

JONAH

THE UNIVERSAL LOVE OF GOD

ABOUT THE AUTHOR

- * Jonah means "Dove"
- * He was of Gath-hepher in Galilee, a city that belonged to the tribe of Zebulun, in a remote corner of the land of Israel;
- * We read of this same Jonah [2 Ki. 14:25](#), who prophesied during the reign of Jeroboam II, about 785 BC

- * The Book of Jonah is read by the Orthodox Jews on the Great Day of Atonement (Yom Kippur).
- * It contains no prophecy for Israel
- * It contains the personal record of an experience that Jonah had, and he evidently was the writer.
- * Jonah was one of only four writing prophets that Jesus mentioned by name during His earthly ministry (besides Isaiah, Daniel, and Zechariah).

- * **Chapters:** 4
- * **Verses:** 481

BACKGROUND OF JONAH

- * The word of the Lord came to Jonah with the command to preach against the wickedness of [Nineveh](#), the capital of the Assyrian Kingdom ([Jonah 1:1-2](#)). However, Jonah chose to flee from the presence of the Lord instead ([Jonah 1:10](#)).
- * The contrast between Nineveh and Tarshish was vast. Nineveh was located east of the Tigris River in modern-day Iraq.
- * It was more than 500 miles east of Jonah's hometown.
- * Tarshish, in contrast, was west of Gath-hepher. In fact, Tarshish stood more than 2,500 miles from Israel in the opposite direction of Nineveh. It was the most remote destination available to Jonah.
- * Jonah was trying to put as much distance as he could between himself and the Assyrians.
- * **The Assyrians were a barbarous nation!**
 - (1) One of the many things they were noted for was taking a prisoner and burying him in the desert sand up to his neck. They would then place a leather band through his tongue and stretch it out so the man could not swallow and leave him there in the desert sun to die.
 - (2) The Assyrian armies traveled with their families and were described as a "plague of locusts" as they descended upon a city. History has it that entire cities would commit mass suicide rather than fall into their sadistic hands.
 - (3) Assyria had made several attacks upon Israel and it is very possible that Jonah had experienced their brutality first-hand!

6 SUBJECTS OF N.T. IN JONAH

1. RESURRECTION:

- * This is the one book of the Old Testament that sets forth the **Resurrection**.
- * When a wicked and adulterous generation was seeking after a sign, Jesus referred them to the Book of Jonah (Matthew 12:38-40)

2. Salvation is not by works.

- * Salvation is by faith, which leads to repentance.
- * The most significant statement in the Book of Jonah is in **2:9** – “Salvation is of the LORD.”

3. God’s purpose of grace cannot be frustrated.

- * The book shows God’s determination to get His message of salvation to a people who will hear and accept it.

4. God will not cast us aside for faithlessness.

- * When Jonah failed the first time, God did not give him up.
- * The most encouraging words: “**And the word of the LORD came unto Jonah the second time**” ([Jonah 3:1](#)).

5. God is good and gracious. ([Jonah 4:2](#))

- * It is wrong to say that the Old Testament reveals a God of wrath and the New Testament reveals a God of love.

6. God is the God of the Gentiles.

- * [Romans 3:29](#) is written over this book: “**Is he the God of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also.**”
- * The Book of Jonah is a great book on missions and has a world vision.

OUTLINE OF THE BOOK

- **Jonah Flees His Mission (chs. 1-2)**
 - Jonah's Commission and Flight (1:1-3)
 - The Endangered Sailors' Cry to Their Gods (1:4-6)
 - Jonah's Disobedience Exposed (1:7-10)
 - Jonah's Punishment and Deliverance (1:11-2:1; 2:10)
 - His Prayer of Thanksgiving (2:2-9)
- **Jonah Reluctantly Fulfills His Mission (chs. 3-4)**
 - Jonah's Renewed Commission and Obedience (3:1-4)
 - The Endangered Ninevites' Repentant Appeal to the Lord (3:5-9)
 - The Ninevites' Repentance Acknowledged (3:10-4:4)
 - Jonah's Deliverance and Rebuke (4:5-11)

MICAH

JUDGMENT AND REDEMPTION OF GOD

ABOUT THE AUTHOR

- * Micah means “Who is like Yahweh”
- * The word has the same derivation as Michael
- * There are many Micahs in Scripture, but this one is identified as a Morasthite ([Micah 1:1](#)) since he was an inhabitant of Moresheth-gath ([Micah 1:14](#)), a place about twenty miles southwest of Jerusalem, near Lachish.
- * Micah prophesied during the days of three kings of Judah:
 - **Jothan** (739-731 B.C.) • **Ahaz** (731-715 B.C.) • **Hezekiah** (715-686 B.C.)
- Micah was a contemporary of:
 - **Hosea** in the Northern Kingdom. • **Isaiah** in the court of Jerusalem in the Southern Kingdom.
- * Although Micah deals primarily with the Southern Kingdom (Judah), he also addresses the Northern Kingdom (Israel) and predicts the fall of Samaria (6:1).
- * Micah’s prophecies ranged from about 735 to 710 B.C., a period of some 25 years.

- * **Chapters:** 7
- * **Verses:** 105

OVERVIEW OF MICAH

- * Micah could well be labeled “the prophet of the city.”
- * **The first 1/3rd of Micah exposes the sins of Judah**
- * Micah writes to bring God’s “lawsuit” against his people (3:8). He indicts Samaria and Jerusalem for their sins (1:2–7).
- * The prophet condemns the rulers, priests, and prophets of Israel who exploit and mislead the people.
- * It is because of their deeds that Jerusalem will be destroyed.
- * **The second 1/3rd of Micah speaks about the impending punishment of God**
- * Both Assyria (5:5–6) and Babylon (4:10) stand ready to carry out God’s judgment.
- * **The final 1/3rd of Micah speaks of Hope and Restoration from God, after the course of punishment**
- * Micah lists specific sins of both the northern and southern kingdoms.
- * These sins include idolatry (1:7; 5:12–14); the seizure of property (2:2, 9); the failure of civil leadership (3:1–3, 9–10; 7:3), religious leadership (3:11), and prophetic leadership (3:5–7, 11); offering sacrifice without truly repenting (6:6–7); and corrupt business practices and violence (6:10–12).

STRIKING PROPHECIES

Mic 1:6-16 – Assyria destroyed Samaria, a miniature of the great destruction of the last days (Micah 4:11-13).

Mic 2:12 – The future regathering of the remnant.

Mic 3:6, 7 – The end of prophecy.

Mic 3:12; 4:9, 10 – Coming destruction of Jerusalem by Babylon and not by Assyria. Jeremiah's life was preserved because of Micah 3:12 (cf. Jeremiah 26:18).

Mic 4:1-8 – The coming kingdom over the entire earth (one world).

Mic 5:2 – The birth of Christ (quoted in Matthew 2:5, 6).

Mic 5:7, 8 – The future ministry of the remnant.

Mic 6:6-8 – God's Expectation.

Mic 7:18, 19 – The True Character of God.

2 VERSES CONNECTED WITH THE LIFE OF JESUS

ABOUT THE BIRTH OF THE MESSIAH

Micah 5:2

"But you, Bethlehem Ephrathah, though you are small among the clans of Judah, out of you will come for me one who will be ruler over Israel, whose origins are from of old, from ancient times."

When commissioning his disciples the first time, Jesus quoted Micah 7:6

Micah 7:6

"For son dishonors father, Daughter rises against her mother, Daughter-in-law against her mother-in-law; A man's enemies are the men of his own household."

OUTLINE OF THE BOOK

I. The Superscription, 1:1

II. A Message of Destruction for Samaria and Judah, 1:2-2:13

A. The Revelation of the Coming Judgment,
Micah 1:2-16

B. The Reasons for the Coming Judgment,
2:1-13

III. A Message of Doom and Deliverance, 3:1-5:15

A. Doom: The Coming Judgment, 3:1-12

1. Judgment on the leaders, 3:1-4
2. Judgment on the false prophets, 3:5-8
3. Judgment on Jerusalem, 3:9-12

B. Deliverance: The Coming Kingdom,
4:1-5:1

1. The glories of the kingdom, 4:1-8
2. The suffering that precedes the kingdom, 4:9-5:1

C. Deliverance: The Coming King, 5:2-15

1. His first coming, 5:2-3
2. His second coming, 5:4-15

IV. A Message of Denunciation, 6:1-7:10

A. God's First Indictment, 6:1-5

B. Israel's First Reply, 6:6-8

C. God's Second Indictment, 6:9-16

D. Israel's Second Reply, 7:1-10

V. Epilogue: Blessings for Israel, 7:11-20

NAHUM

THE JUDGMENT ON NINEVEH

ABOUT THE AUTHOR

- * Nahum means "Comfort" or "Consolation".
- * Nahum was from Elkosh, a village in Galilee
- * It thus proves false the statement in John 7:52 made by Jewish rulers that *"out of Galilee ariseth no prophet."*
- * In addition to Nahum (Na 1:1), Jonah (2 Ki 14:25) and Elijah (1 Ki 17:1) were also from Galilee.
- * **Chapters: 3**
- * **Verses: 43**

BACKGROUND OF NAHUM

- * Nahum's message was to be a consolation, or comfort, to Judah.
- * It was to be a reminder that God will judge the wicked.
- * Nahum, like Obadiah, is a prophet of God with a message about a Gentile nation.
- * Obadiah prophesied of the coming judgment that would come to Edom and Nahum spoke of judgment on Ninevah.
- * Both spoke their messages in Judah.
- * Nahum's message was, Nineveh will be destroyed!
- * In three chapters, almost every verse speaks of the destruction of the great Assyrian city that took place in 612 B.C.
- * More than 100 years earlier when Jonah had prophesied God's message of coming judgment to the people of Ninevah, the king and all the people of the city repented and more than 600,000 people turned to the God of Israel.
- * Sadly these people did not pass down the knowledge of the Lord to their children
- * The people quickly reverted to their cruel and heathen practices. In
- * 722 they had destroyed the Northern Kingdom, Israel and attempted to capture Jerusalem in 701.

THE PROPHECY ABOUT NINEVEH

- * Nineveh had become the mightiest city on earth.
 - * Its walls were 100 feet high & wide enough to accommodate 3 chariots riding side by side - surrounded by a moat 150 feet wide and 60 feet deep.
 - * It is believed that Nineveh could withstand a 20-year siege.

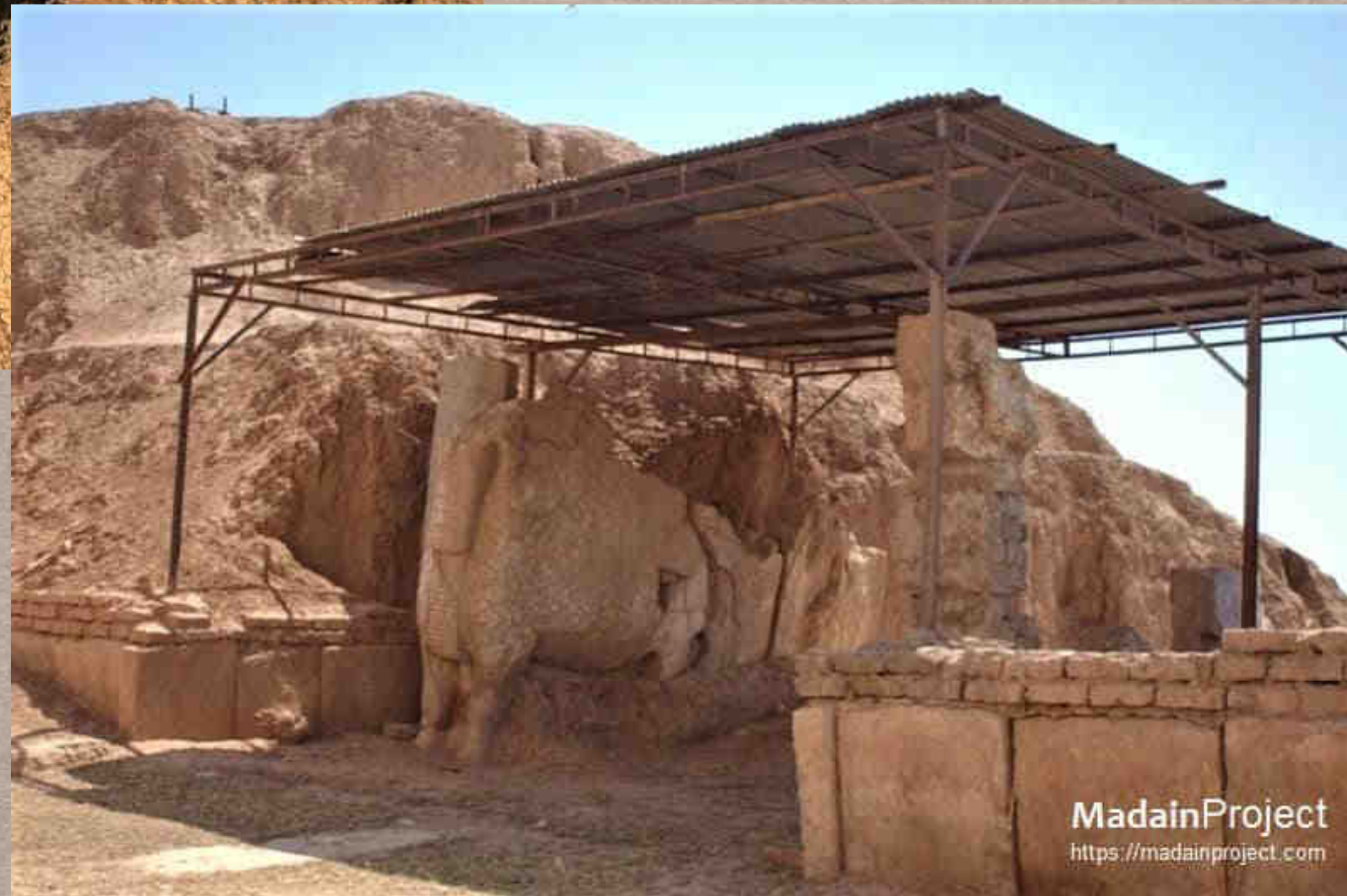
Nahum prophesied that Nineveh would end “with an overflowing flood” (1:8)

- * It occurred when the Tigris River overflowed its banks and destroyed part of Nineveh’s wall.
- * As a result of the flood damage, the Babylonians invaded through the breach in the wall in 62 B.C., plundered the city, and set it on fire.

Nahum prophesied that Nineveh would “be hidden” (3:1).

- * After its destruction in 612 B.C. the city truly was hidden in that it was not discovered until A.D. 1842, some 2,254 years after its destruction.
- * After Nineveh’s destruction in 612 B.C., it has never been rebuilt.

NINEVEH DISCOVERED



OUTLINE OF THE BOOK

I. The Theme and Author, 1:1

II. The Majesty of God, 1:2-14

A. The Attributes of God, 1:2-8

B. The Anger of God, 1:9-14

III. The Judgment of God, 1:15-3:19

A. Judgment Proclaimed, 1:15

B. Judgment Predicted, 2:1-2

C. Judgment Described, 2:3-10

D. Judgment Vindicated, 2:11-3:7

E. Judgment Forewarned, 3:8-10

F. Judgment Inevitable, 3:11-19

HABAKKUK

QUESTIONS TO GOD

ABOUT THE AUTHOR

- * Habakkuk means "One who Embraces".
 - * We know little of Habakkuk beyond the two mentions of his name in this book where he identified himself as "Habakkuk the prophet" ([Habakkuk 1:1](#); [3:1](#)),
 - * Habakkuk also could have been a priest involved with the worship of God at the temple (based on the book's final, psalm-like statement: "For the choir director, on my stringed instruments" ([Habakkuk 3:19](#))).
 - * Habakkuk's prophecy is dated to around 605 BC, the time of King Jehoiakim and before Nebuchadnezzar first invaded Judah and took Daniel and others as captives to Babylon.
-
- * **Chapters:** 3
 - * **Verses:** 56

BACKGROUND OF HABAKKUK

- * Habakkuk contains an extended dialogue between Habakkuk and God ([Habakkuk 1-2](#)).
- * The prophet initiated this conversation based on his distress about God's "inaction" in the world.
- * So much evil thrived, completely in the open, but God remained strangely silent.
- * Where was He? How long would He allow this mess to continue?
- * Instead of God speaking to His people through him, like other prophets, Habakkuk spoke to God and asked Him questions

Habakkuk asked God 2 Major Questions:

Question 1: Why He would allow the increasing evil and sin in Judah to go unpunished (Hab 1:2-4)

Question 2: How could He, a holy God, use the Babylonians, who were more wicked than the Jews, to punish the Jews (1:12-2:1)?

God's answer to the first question: Habakkuk 1:5-11

God's answer to the second question: Habakkuk 2:2-10

BACKGROUND OF HABAKKUK

- * The prophecy of coming judgment at the hands of the Babylonians should have brought repentance and revival, but it did not and evil prevailed in Judah.
- * Jehoiakim was a bad king and the prophet Jeremiah wrote of him, "your eyes and your heart are intent only upon your own dishonest gain, and on shedding innocent blood and on practicing oppression and extortion" (Jer. 22:17; cf. Hab. 1:2-4 and 2 Kings 23:34-24:5).

The best-known verse in this book is

Habakkuk 2:4,

"Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith."

- * He went from questioning God in chapter one to totally trusting God in chapter three. The circumstances remained the same.
- * Nothing had changed except the heart of the prophet who found rest in trusting God.
- * This significant verse is also quoted in Rom 1:17; Gal 3:11; Heb 10:38),
- * It is central to the doctrine of sanctification and growing in faith.

THE GREAT PSALM OF PRAISE

The great psalm of praise:

Habakkuk 3:17-19

"Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: Yet I will rejoice in the LORD, I will joy in the God of my salvation. The LORD God is my strength, and he will make my feet like hinds' feet, and he will make me to walk upon mine high places"

OUTLINE OF THE BOOK

I. Introduction, 1:1

II. Habakkuk's Problems, 1:2-2:20

A. Problem #1: Why Does God Allow Wicked Practices to Continue in Judah? 1:2-4

B. Answer #1, 1:5-11

C. Problem #2: Why Will God Use Wicked People to Punish Judah? 1:12-2:1

D. Answer #2, 2:2-20

III. Habakkuk's Praise, 3:1-19

A. Praise for the Person of God, 3:1-3

B. Praise for the Power of God, 3:4-7

C. Praise for the Purpose of God, 3:8-16

D. Praise Because of Faith in God, 3:17-19

ZEPHANIAH

THE UNIVERSAL JUDGMENT

ABOUT THE AUTHOR

- * Zephaniah means “The Lord Hides or Protects”.
- * In [Zephaniah 1:1](#), the author introduces himself as “Zephaniah son of Cushi, son of Gedaliah, son of Amariah, son of Hezekiah.”
- * Born during the later part of the reign of King Manasseh.
- * The great-great grandson of the godly king Hezekiah (Only prophet of royal descent)
- * Zephaniah was a contemporary of: • Jeremiah • Habakkuk

- * Zephaniah prophesied during the reign of Josiah, the king of Judah from 640 to 609 BC ([Zephaniah 1:1](#)).
- * Zephaniah grew up under the reign of Josiah’s predecessors: Josiah’s grandfather, the evil king Manasseh, and Manasseh’s son, the young and evil Amon.
- * As a young man, the prophet-to-be would have been surrounded by the trappings of idolatry, child sacrifice, and unjust killings—strong influences on a young mind ([2 Kings 21:16](#); [2 Chronicles 33:1-10](#)).
- * But Zephaniah grew into a man of God, able to stand before the people and proclaim God’s message of judgment and hope to a people that had gone astray.

- * **Chapters:** 3
- * **Verses:** 56

THE DAY OF THE LORD

- * This book mentions the day of the Lord more than does any other book in the OT
- * Zephaniah saw in the day of the Lord the destruction of his country, his neighbors, and eventually the whole earth ([Zephaniah 1:2, 4; 2:10](#)).
- * Zephaniah also prophesied of the doom of heathen nations, both in the near future (the fall of Ninevah in 612; [Zeph 2:13](#)) and in the far future ([Zeph 3:8](#)).
- * Zephaniah pronounces God's coming judgment upon the nations that surround Judah.
 - To the west: Philistia
 - To the east: Moab and Ammon
 - To the south: Ethiopia
 - To the north: Assyria
- * The book closes with a glorious description of the future Millennium Kingdom.

THE DAY OF THE LORD

- * Zephaniah wrote that the day of the Lord
 1. was near (1:14),
 2. that it would be a time of wrath (1:15),
 3. that it would come as judgment on sin (1:17), and
 4. that ultimately it would result in the blessing of God's presence among His people (3:17).

OUTLINE OF THE BOOK

I. The Author and Time of the Prophecy, 1:1

II. The Prophecies of Judgment, 1:2-3:8

A. Judgment on Judah, 1:2-18

B. An Exhortation to Repent, 2:1-3

C. Judgments on Gentile Nations, 2:4-15

1. Philistia (to the west), 2:4-7

2. Moab and Ammon (to the east), 2:8-11

3. Ethiopia (to the south), 2:12

4. Assyria (to the north), 2:13-15

D. Judgment on Jerusalem, 3:1-7

E. Judgment on the Nations, 3:8

III. The Prophecies of Blessing, 3:9-20

A. Future Blessings for Gentiles, 3:9-10

B. Future Blessings for Jews, 3:11-20

HAGGAI

ENCOURAGEMENT TO REBUILD

ABOUT THE AUTHOR

- * Haggai means "Festival".
- * He was the first prophetic voice after the Babylonian Exile.
- * He was a contemporary of Zechariah
- * There are two references to him in the Book of Ezra: • Ezra 5:1 • Ezra 6:14
- * Haggai 2:3 seems to indicate that the prophet had seen Jerusalem before the destruction of the temple and the exile in 586 BC
- * This means that he was more than 70 years old by the time he delivered his prophecies.
- * Unlike most of the other prophets, Haggai explicitly dated his prophecies, down to the day. He gave four separate messages, the first on August 29, 520 BC (Haggai 1:1); the second on October 17, 520 BC (2:1); and the final two on December 18, 520 BC (2:10, 20).

- * **Chapters: 2**
- * **Verses: 38**

BACKGROUND OF HAGGAI

- * Haggai returned from Babylon with the remnant that returned under the leadership of Zerubbabel.
- * Upon his return, he lived in Jerusalem.
- * God called Haggai to prophesy to the people to finish the Temple, which had been started 15 years earlier when they returned from Babylon but construction had ceased when opposition arose.
- * God used two prophets to urge the people to complete the construction of the Temple.
 - Haggai
 - Zechariah
- * Haggai's prophecies were given in 520 B.C.
- * At the time of the book of Haggai, it had been 16 years since the initial work on rebuilding the Temple had begun.

REBUILDING THE TEMPLE

Chronology of the rebuilding of the Temple:

- 536 B.C. - The work began.
- 534 B.C. - After two year (534 B.C.) the work was discontinued for 14 years.520 B.C. -
- The work was resumed and completed four years later.
- 516 B.C. - The work on the Temple was completed.

(NOTE: 6 years of actual work was done over a 20-year period.)

- ✳ **After thousands of years, the book of Haggai remains unique among the books of Old Testament prophets for one key reason: the people of Judah listened!**
- ✳ The book is addressed to all the people ([Hag 1:13; 2:2](#)), but the message is also particularly addressed to Zerubbabel, the governor, and to Joshua, the high priest ([Hag 1:1; 2:2, 21](#)).

OUTLINE OF THE BOOK

- * *The book contains four appeals, each introduced by “the word of the LORD came” (Hag 1:3, 2:1, 10, 20)*

I. A Call to Construction of the Temple, 1:1-15

- A. Introduction, 1:1-2
- B. The Reprimand, 1:3-6
- C. The Remedy, 1:7-8
- D. The Rebuke from God, 1:9-11
- E. The Reaction of the People, 1:12-15

II. A Call to Courage in the Lord, 2:1-9

III. A Call to Cleanness of Life, 2:10-19

IV. A Call to Confidence in the Future, 2:20-23

ZECHARIAH

ANTICIPATING THE MESSAIAH

ABOUT THE AUTHOR

- * Zechariah means “The Lord Remembers”.
- * Zechariah was the son of Berechiah, the grandson of Iddo, a priest who returned from Babylon with Zerubbabel and Joshua (Neh. 12:4).
- * Was born in Babylon and brought to Jerusalem by his father in the return by Zerubbabel.
- * Was called to prophesy at a young age in 520 B.C.
- * Zechariah was a contemporary of the prophet Haggai(Ezra 5:1; 6:14)
- * Was murdered “between the temple and the altar,” according to Matthew 23:35.

- * This book uses a simple structure of
 - * 8 visions (1:1-6:15),
 - * 4 messages (7:1-8:23)
 - * 2 burdens (9:1-14:21)

- * **Chapters:** 14
- * **Verses:** 211

MESSIANIC PROPHECIES

- * The book of Zechariah contains the clearest and the largest number of messianic (about the Messiah) passages among the Minor Prophets.
- * No part of the Old Testament more clearly sets forth Christ's Person and work, His humiliation and exaltation, and His glorious offices.
- * The Messiah is presented as the Shepherd, the Stone, the Coming King, and the Branch who will remove iniquity.
- * Zechariah pictures Christ in both His first coming ([Zechariah 9:9](#)) and His second coming (9:10-10:12).
- * Jesus will come, according to Zechariah, as Savior, Judge, and ultimately, as the righteous King ruling His people from Jerusalem (14:8-9).
- * We have at least four direct quotations from the Book of Zechariah, each one referring to the Saviour:
 - * **Zech. 9. 9, quoted Matthew 21.5** *"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass"*
 - * **Zech. 11. 13, quoted Matthew 27. 9,10** - *"And the Lord said unto me, Cast it unto the potter: a goodly price that I was prised at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord"*

MESSIANIC PROPHECIES

- * **Zech. 12. 10, quoted John 19. 37** - *"They shall look upon Me whom they have pierced"*
- * **Zech. 13. 7, quoted Matthew 26. 31** - *"Smite the Shepherd, and the sheep shall be scattered: and I will turn Mine hand upon the little ones"*
- * But apart from direct quotations, there are the visions, the promises, the prophecies, the types.
- * It has been well said that Zechariah contains:
 1. Christ coming in lowliness (6. 12; 13. 7).
 2. His rejection and betrayal (11. 12, 13).
 3. His crucifixion (10. 10; 13. 7).
 4. His priesthood (6. 13).
 5. His kingship (6. 13; 9. 9; 14. 9, 16).
 6. His coming in glory (14. 4).
 7. His building the Lord's temple (6. 12, 13).
 8. His reign (9. 10).
 9. His establishment of lasting peace and prosperity (3. 10; 9. 9, 10).

THE EIGHT VISIONS

Zechariah's Eight Night Visions			
	Reference	Subject	Lesson
1	1:7-17	The horseman among the myrtle trees	Yahweh's sovereignty over Israel's restoration
2	1:18-21	The four horns and the four smiths	The triumph of Israel over her enemies
3	ch. 2	The surveyor	Preparations for Israel's future restoration
4	ch. 3	The cleansing and restoration of Joshua	The renewal of Israel's priestly ministry
5	ch. 4	The gold lampstand and the two olive trees	Israel's testimony under Messiah as priest and king
6	5:1-4	The flying scroll	Judgment on Israel for covenant disobedience
7	5:5-11	The woman in the basket	The return of evil to Babylon
8	6:1-8	The four chariots	Judgment on Israel's enemies

OUTLINE OF THE BOOK

- * *The first 8 chapters were written to encourage the people while they were rebuilding the Temple.*
- * *The final six chapters were written after the completion of the temple and anticipate Israel's coming Messiah.*

I. The Call to Repentance, 1:1-6

II. The Visions of Zechariah, 1:7-6:15

- A. The Vision of the Horses and Riders, 1:7-17
- B. The Vision of the Four Horns and Four Craftsmen, 1:18-21
- C. The Vision of the Surveyor, 2:1-13
- D. The Vision of Joshua the High Priest, 3:1-10
- E. The Vision of the Golden Lampstand, 4:1-14
- F. The Vision of the Flying Scroll, 5:1-4
- G. The Vision of the Woman in the Ephah, 5:5-11
- H. The Vision of the Four Chariots, 6:1-8
- I. The Crowning of Joshua, Zech 6:9-15

III. The Questions Concerning Fasts, 7:1-8:23

- A. The Fasts, 7:1-3
- B. The Failure of the People, 7:4-14
- C. The Future for Jerusalem, 8:1-23

IV. The Oracles Concerning the Future, 9:1-14:21

- A. The First Oracle, 9:1-11:17
 - 1. The victories of Alexander the Great, 9:1-8
 - 2. The comings of the King, 9:9-10
 - 3. The victories of the Maccabees, 9:11-17
 - 4. The blessings from Messiah, 10:1-12
 - 5. The rejection of the Shepherd, 11:1-17
- B. The Second Oracle, 12:1-14:21
 - 1. The Lord's care for Jerusalem, 12:1-14
 - 2. The Lord's cleansing of Jerusalem 13:1-9
 - 3. The Lord's second coming to Jerusalem, 14:1-21

MALACHI

FOR A BACKSLIDDEN PEOPLE

ABOUT THE AUTHOR

- * Malachi means "My Messenger".
- * There is no historical record of him, nor is any genealogy given.
- * We do know that his name means "my messenger" and he does exactly that - delivering the message that God has given him.
- * He prophesied about 100 years after the return of the Jews from Babylon to Jerusalem.
- * The Book of Malachi is a prelude to the 400 years of prophetic silence broken finally by the words of the next prophet, John the Baptist.

Malachi 3:1 - "Behold, I send My messenger, And he will prepare the way before Me. And the Lord, whom you seek, Will suddenly come to His temple, Even the Messenger of the covenant, in whom you delight. Behold, He is coming, "Says the LORD of hosts."

- * **Chapters:** 4

- * **Verses:** 55

OVERVIEW OF MALACHI

- * The people of Judah who were exiled from the Promised Land in 605 BC, began returning from Babylon seventy years later.
- * By the time of Malachi, they had been back in their land for more than a 100 years
- * The city and the second Temple had been built, but the initial enthusiasm of the people had diminished.
- * This led to rampant corruption among the priesthood and a spiritual lethargy among the people.
 - * the people and priests had backslidden to the point of making unworthy offerings ([Mal 1:7](#))
 - * delinquent in their tithing ([Mal 3:8](#)),
- * Because their hearts were not devoted to God, their families were not devoted to God.

OVERVIEW OF MALACHI

- * Malachi came along at a time when the people were struggling to believe that God loved them ([Malachi 1:2](#)).
- * The people focused on their unfortunate circumstances and refused to account for their own sinful deeds.
- * Malachi presents God as a Father whose children do not return His love.
- * Malachi rebuked the people for their neglect of the true worship of the Lord ([Mal 1:6](#))
- * He used **a question-and-answer method (23 questions in this book)** to probe into the problems of:
 - Hypocrisy • Infidelity • Mixed marriages • Divorce • False worship • Arrogance
- * Malachi also called God's people to repentance ([Mal 3:7](#)).

OUTLINE OF THE BOOK

I. God's Compassion for Israel, 1:1-5

- A. His Compassion Declared, 1:1-2a
- B. His Compassion Doubted, 1:2b
- C. His Compassion Demonstrated, 1:3-5

II. God's Complaint Against Israel, 1:6-3:15

- A. Cheating, 1:6-14
- B. Unfaithfulness, 2:1-9
- C. Spiritually Mixed Marriages, 2:10-12
- D. Divorce, 2:13-16

E. Impiety and Impertinence, 2:17

F. Parenthesis: The Coming of John the Baptist, 3:1-6

G. Robbery, 3:7-12

H. Arrogance, 3:13-15

III. God's Condemnation of the People, 3:16-4:6

A. The Ungodly People, 3:16-18

B. The Nature of God's Judgment, 4:1-6

MICAH

JUDGMENT AND REDEMPTION OF GOD

ABOUT THE AUTHOR

- * Micah means “Who is like Yahweh”
- * The word has the same derivation as Michael
- * There are many Micahs in Scripture, but this one is identified as a Morasthite ([Micah 1:1](#)) since he was an inhabitant of Moresheth-gath ([Micah 1:14](#)), a place about twenty miles southwest of Jerusalem, near Lachish.
- * Micah prophesied during the days of three kings of Judah:
 - **Jothan** (739-731 B.C.) • **Ahaz** (731-715 B.C.) • **Hezekiah** (715-686 B.C.)
- Micah was a contemporary of:
 - **Hosea** in the Northern Kingdom. • **Isaiah** in the court of Jerusalem in the Southern Kingdom.
- * Although Micah deals primarily with the Southern Kingdom (Judah), he also addresses the Northern Kingdom (Israel) and predicts the fall of Samaria (6:1).
- * Micah’s prophecies ranged from about 735 to 710 B.C., a period of some 25 years.

- * **Chapters:** 7
- * **Verses:** 105

OVERVIEW OF MICAH

- * Micah could well be labeled “the prophet of the city.”
- * **The first 1/3rd of Micah exposes the sins of Judah**
- * Micah writes to bring God’s “lawsuit” against his people (3:8). He indicts Samaria and Jerusalem for their sins (1:2–7).
- * The prophet condemns the rulers, priests, and prophets of Israel who exploit and mislead the people.
- * It is because of their deeds that Jerusalem will be destroyed.
- * **The second 1/3rd of Micah speaks about the impending punishment of God**
- * Both Assyria (5:5–6) and Babylon (4:10) stand ready to carry out God’s judgment.
- * **The final 1/3rd of Micah speaks of Hope and Restoration from God, after the course of punishment**
- * Micah lists specific sins of both the northern and southern kingdoms.
- * These sins include idolatry (1:7; 5:12–14); the seizure of property (2:2, 9); the failure of civil leadership (3:1–3, 9–10; 7:3), religious leadership (3:11), and prophetic leadership (3:5–7, 11); offering sacrifice without truly repenting (6:6–7); and corrupt business practices and violence (6:10–12).

STRIKING PROPHECIES

Mic 1:6-16 – Assyria destroyed Samaria, a miniature of the great destruction of the last days (Micah 4:11-13).

Mic 2:12 – The future regathering of the remnant.

Mic 3:6, 7 – The end of prophecy.

Mic 3:12; 4:9, 10 – Coming destruction of Jerusalem by Babylon and not by Assyria. Jeremiah's life was preserved because of Micah 3:12 (cf. Jeremiah 26:18).

Mic 4:1-8 – The coming kingdom over the entire earth (one world).

Mic 5:2 – The birth of Christ (quoted in Matthew 2:5, 6).

Mic 5:7, 8 – The future ministry of the remnant.

Mic 6:6-8 – God's Expectation.

Mic 7:18, 19 – The True Character of God.

2 VERSES CONNECTED WITH THE LIFE OF JESUS

ABOUT THE BIRTH OF THE MESSIAH

Micah 5:2

"But you, Bethlehem Ephrathah, though you are small among the clans of Judah, out of you will come for me one who will be ruler over Israel, whose origins are from of old, from ancient times."

When commissioning his disciples the first time, Jesus quoted Micah 7:6

Micah 7:6

"For son dishonors father, Daughter rises against her mother, Daughter-in-law against her mother-in-law; A man's enemies are the men of his own household."

OUTLINE OF THE BOOK

I. The Superscription, 1:1

II. A Message of Destruction for Samaria and Judah, 1:2-2:13

A. The Revelation of the Coming Judgment,
Micah 1:2-16

B. The Reasons for the Coming Judgment,
2:1-13

III. A Message of Doom and Deliverance, 3:1-5:15

A. Doom: The Coming Judgment, 3:1-12

1. Judgment on the leaders, 3:1-4
2. Judgment on the false prophets, 3:5-8
3. Judgment on Jerusalem, 3:9-12

B. Deliverance: The Coming Kingdom,
4:1-5:1

1. The glories of the kingdom, 4:1-8
2. The suffering that precedes the kingdom, 4:9-5:1

C. Deliverance: The Coming King, 5:2-15

1. His first coming, 5:2-3
2. His second coming, 5:4-15

IV. A Message of Denunciation, 6:1-7:10

A. God's First Indictment, 6:1-5

B. Israel's First Reply, 6:6-8

C. God's Second Indictment, 6:9-16

D. Israel's Second Reply, 7:1-10

V. Epilogue: Blessings for Israel, 7:11-20

NAHUM

THE JUDGMENT ON NINEVEH

ABOUT THE AUTHOR

- * Nahum means "Comfort" or "Consolation".
- * Nahum was from Elkosh, a village in Galilee
- * It thus proves false the statement in John 7:52 made by Jewish rulers that *"out of Galilee ariseth no prophet."*
- * In addition to Nahum (Na 1:1), Jonah (2 Ki 14:25) and Elijah (1 Ki 17:1) were also from Galilee.
- * **Chapters: 3**
- * **Verses: 43**

BACKGROUND OF NAHUM

- * Nahum's message was to be a consolation, or comfort, to Judah.
- * It was to be a reminder that God will judge the wicked.
- * Nahum, like Obadiah, is a prophet of God with a message about a Gentile nation.
- * Obadiah prophesied of the coming judgment that would come to Edom and Nahum spoke of judgment on Ninevah.
- * Both spoke their messages in Judah.
- * Nahum's message was, Nineveh will be destroyed!
- * In three chapters, almost every verse speaks of the destruction of the great Assyrian city that took place in 612 B.C.
- * More than 100 years earlier when Jonah had prophesied God's message of coming judgment to the people of Ninevah, the king and all the people of the city repented and more than 600,000 people turned to the God of Israel.
- * Sadly these people did not pass down the knowledge of the Lord to their children
- * The people quickly reverted to their cruel and heathen practices. In
- * 722 they had destroyed the Northern Kingdom, Israel and attempted to capture Jerusalem in 701.

THE PROPHECY ABOUT NINEVEH

- * Nineveh had become the mightiest city on earth.
 - * Its walls were 100 feet high & wide enough to accommodate 3 chariots riding side by side - surrounded by a moat 150 feet wide and 60 feet deep.
 - * It is believed that Nineveh could withstand a 20-year siege.

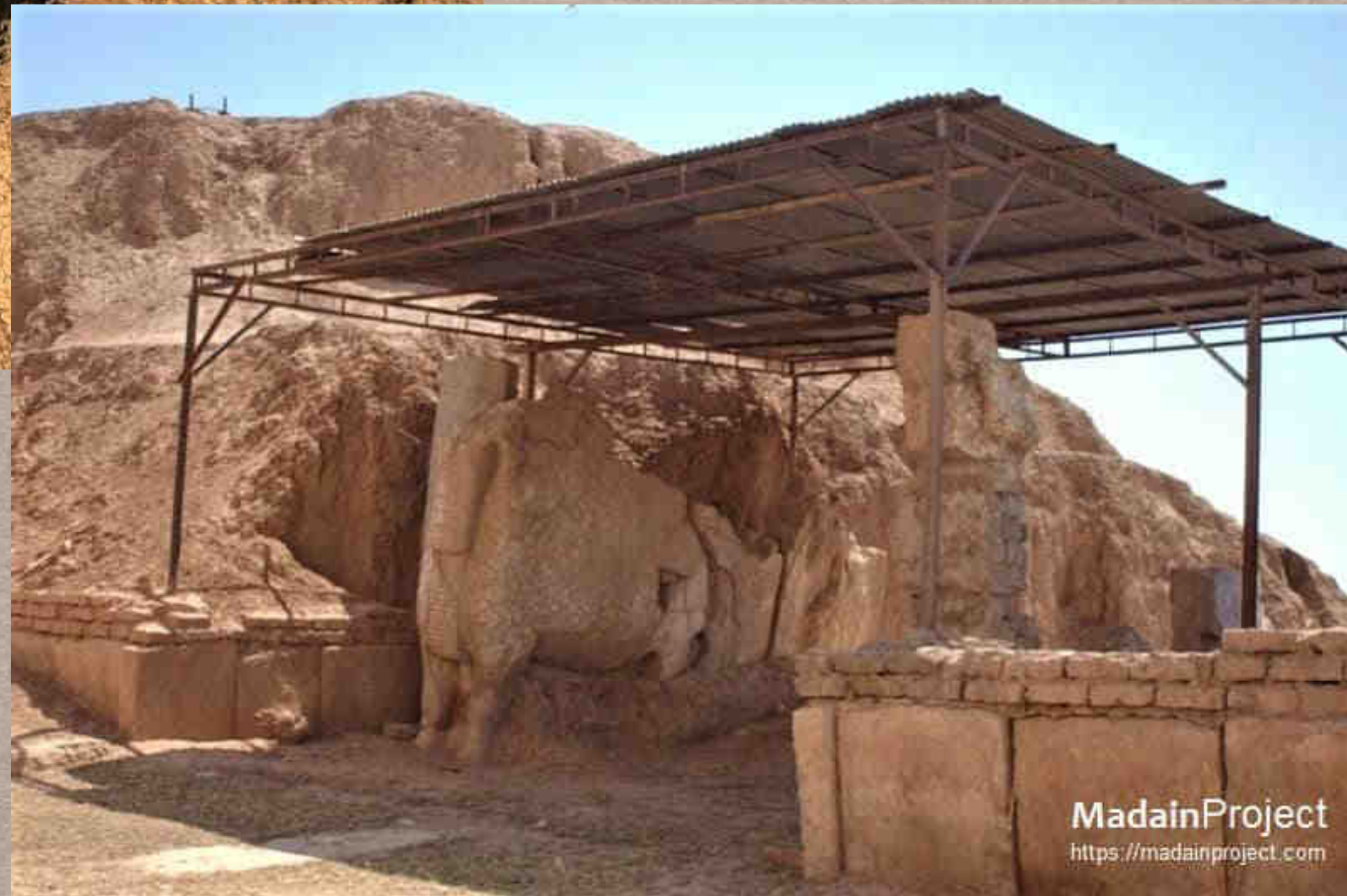
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- * It occurred when the Tigris River overflowed its banks and destroyed part of Nineveh’s wall.
- * As a result of the flood damage, the Babylonians invaded through the breach in the wall in 62 B.C., plundered the city, and set it on fire.

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- * After its destruction in 612 B.C. the city truly was hidden in that it was not discovered until A.D. 1842, some 2,254 years after its destruction.
- * After Nineveh’s destruction in 612 B.C., it has never been rebuilt.

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HABAKKUK

QUESTIONS TO GOD

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 - * Habakkuk's prophecy is dated to around 605 BC, the time of King Jehoiakim and before Nebuchadnezzar first invaded Judah and took Daniel and others as captives to Babylon.
-
- * **Chapters:** 3
 - * **Verses:** 56

BACKGROUND OF HABAKKUK

- * Habakkuk contains an extended dialogue between Habakkuk and God ([Habakkuk 1-2](#)).
- * The prophet initiated this conversation based on his distress about God's "inaction" in the world.
- * So much evil thrived, completely in the open, but God remained strangely silent.
- * Where was He? How long would He allow this mess to continue?
- * Instead of God speaking to His people through him, like other prophets, Habakkuk spoke to God and asked Him questions

Habakkuk asked God 2 Major Questions:

Question 1: Why He would allow the increasing evil and sin in Judah to go unpunished (Hab 1:2-4)

Question 2: How could He, a holy God, use the Babylonians, who were more wicked than the Jews, to punish the Jews (1:12-2:1)?

God's answer to the first question: Habakkuk 1:5-11

God's answer to the second question: Habakkuk 2:2-10

BACKGROUND OF HABAKKUK

- * The prophecy of coming judgment at the hands of the Babylonians should have brought repentance and revival, but it did not and evil prevailed in Judah.
- * Jehoiakim was a bad king and the prophet Jeremiah wrote of him, "your eyes and your heart are intent only upon your own dishonest gain, and on shedding innocent blood and on practicing oppression and extortion" (Jer. 22:17; cf. Hab. 1:2-4 and 2 Kings 23:34-24:5).

The best-known verse in this book is

Habakkuk 2:4,

"Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith."

- * He went from questioning God in chapter one to totally trusting God in chapter three. The circumstances remained the same.
- * Nothing had changed except the heart of the prophet who found rest in trusting God.
- * This significant verse is also quoted in Rom 1:17; Gal 3:11; Heb 10:38),
- * It is central to the doctrine of sanctification and growing in faith.

THE GREAT PSALM OF PRAISE

The great psalm of praise:

Habakkuk 3:17-19

"Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: Yet I will rejoice in the LORD, I will joy in the God of my salvation. The LORD God is my strength, and he will make my feet like hinds' feet, and he will make me to walk upon mine high places"

OUTLINE OF THE BOOK

I. Introduction, 1:1

II. Habakkuk's Problems, 1:2-2:20

A. Problem #1: Why Does God Allow Wicked Practices to Continue in Judah? 1:2-4

B. Answer #1, 1:5-11

C. Problem #2: Why Will God Use Wicked People to Punish Judah? 1:12-2:1

D. Answer #2, 2:2-20

III. Habakkuk's Praise, 3:1-19

A. Praise for the Person of God, 3:1-3

B. Praise for the Power of God, 3:4-7

C. Praise for the Purpose of God, 3:8-16

D. Praise Because of Faith in God, 3:17-19

ZEPHANIAH

THE UNIVERSAL JUDGMENT

ABOUT THE AUTHOR

- * Zephaniah means “The Lord Hides or Protects”.
- * In [Zephaniah 1:1](#), the author introduces himself as “Zephaniah son of Cushi, son of Gedaliah, son of Amariah, son of Hezekiah.”
- * Born during the later part of the reign of King Manasseh.
- * The great-great grandson of the godly king Hezekiah (Only prophet of royal descent)
- * Zephaniah was a contemporary of: • Jeremiah • Habakkuk

- * Zephaniah prophesied during the reign of Josiah, the king of Judah from 640 to 609 BC ([Zephaniah 1:1](#)).
- * Zephaniah grew up under the reign of Josiah’s predecessors: Josiah’s grandfather, the evil king Manasseh, and Manasseh’s son, the young and evil Amon.
- * As a young man, the prophet-to-be would have been surrounded by the trappings of idolatry, child sacrifice, and unjust killings—strong influences on a young mind ([2 Kings 21:16](#); [2 Chronicles 33:1-10](#)).
- * But Zephaniah grew into a man of God, able to stand before the people and proclaim God’s message of judgment and hope to a people that had gone astray.

- * **Chapters:** 3
- * **Verses:** 56

THE DAY OF THE LORD

- * This book mentions the day of the Lord more than does any other book in the OT
- * Zephaniah saw in the day of the Lord the destruction of his country, his neighbors, and eventually the whole earth ([Zephaniah 1:2, 4; 2:10](#)).
- * Zephaniah also prophesied of the doom of heathen nations, both in the near future (the fall of Ninevah in 612; [Zeph 2:13](#)) and in the far future ([Zeph 3:8](#)).
- * Zephaniah pronounces God's coming judgment upon the nations that surround Judah.
 - To the west: Philistia
 - To the east: Moab and Ammon
 - To the south: Ethiopia
 - To the north: Assyria
- * The book closes with a glorious description of the future Millennium Kingdom.

THE DAY OF THE LORD

- * Zephaniah wrote that the day of the Lord
 1. was near (1:14),
 2. that it would be a time of wrath (1:15),
 3. that it would come as judgment on sin (1:17), and
 4. that ultimately it would result in the blessing of God's presence among His people (3:17).

OUTLINE OF THE BOOK

I. The Author and Time of the Prophecy, 1:1

II. The Prophecies of Judgment, 1:2-3:8

A. Judgment on Judah, 1:2-18

B. An Exhortation to Repent, 2:1-3

C. Judgments on Gentile Nations, 2:4-15

1. Philistia (to the west), 2:4-7

2. Moab and Ammon (to the east), 2:8-11

3. Ethiopia (to the south), 2:12

4. Assyria (to the north), 2:13-15

D. Judgment on Jerusalem, 3:1-7

E. Judgment on the Nations, 3:8

III. The Prophecies of Blessing, 3:9-20

A. Future Blessings for Gentiles, 3:9-10

B. Future Blessings for Jews, 3:11-20

HAGGAI

ENCOURAGEMENT TO REBUILD

ABOUT THE AUTHOR

- * Haggai means "Festival".
- * He was the first prophetic voice after the Babylonian Exile.
- * He was a contemporary of Zechariah
- * There are two references to him in the Book of Ezra: • Ezra 5:1 • Ezra 6:14
- * Haggai 2:3 seems to indicate that the prophet had seen Jerusalem before the destruction of the temple and the exile in 586 BC
- * This means that he was more than 70 years old by the time he delivered his prophecies.
- * Unlike most of the other prophets, Haggai explicitly dated his prophecies, down to the day. He gave four separate messages, the first on August 29, 520 BC (Haggai 1:1); the second on October 17, 520 BC (2:1); and the final two on December 18, 520 BC (2:10, 20).

- * **Chapters: 2**
- * **Verses: 38**

BACKGROUND OF HAGGAI

- * Haggai returned from Babylon with the remnant that returned under the leadership of Zerubbabel.
- * Upon his return, he lived in Jerusalem.
- * God called Haggai to prophesy to the people to finish the Temple, which had been started 15 years earlier when they returned from Babylon but construction had ceased when opposition arose.
- * God used two prophets to urge the people to complete the construction of the Temple.
 - Haggai
 - Zechariah
- * Haggai's prophecies were given in 520 B.C.
- * At the time of the book of Haggai, it had been 16 years since the initial work on rebuilding the Temple had begun.

REBUILDING THE TEMPLE

Chronology of the rebuilding of the Temple:

- 536 B.C. - The work began.
- 534 B.C. - After two year (534 B.C.) the work was discontinued for 14 years.520 B.C. -
- The work was resumed and completed four years later.
- 516 B.C. - The work on the Temple was completed.

(NOTE: 6 years of actual work was done over a 20-year period.)

- ✳ **After thousands of years, the book of Haggai remains unique among the books of Old Testament prophets for one key reason: the people of Judah listened!**
- ✳ The book is addressed to all the people ([Hag 1:13; 2:2](#)), but the message is also particularly addressed to Zerubbabel, the governor, and to Joshua, the high priest ([Hag 1:1; 2:2, 21](#)).

OUTLINE OF THE BOOK

- * *The book contains four appeals, each introduced by “the word of the LORD came” (Hag 1:3, 2:1, 10, 20)*

I. A Call to Construction of the Temple, 1:1-15

- A. Introduction, 1:1-2
- B. The Reprimand, 1:3-6
- C. The Remedy, 1:7-8
- D. The Rebuke from God, 1:9-11
- E. The Reaction of the People, 1:12-15

II. A Call to Courage in the Lord, 2:1-9

III. A Call to Cleanness of Life, 2:10-19

IV. A Call to Confidence in the Future, 2:20-23

ZECHARIAH

ANTICIPATING THE MESSAIAH

ABOUT THE AUTHOR

- * Zechariah means “The Lord Remembers”.
 - * Zechariah was the son of Berechiah, the grandson of Iddo, a priest who returned from Babylon with Zerubbabel and Joshua (Neh. 12:4).
 - * Was born in Babylon and brought to Jerusalem by his father in the return by Zerubbabel.
 - * Was called to prophesy at a young age in 520 B.C.
 - * Zechariah was a contemporary of the prophet Haggai(Ezra 5:1; 6:14)
 - * Was murdered “between the temple and the altar,” according to Matthew 23:35.
-
- * This book uses a simple structure of
 - * 8 visions (1:1-6:15),
 - * 4 messages (7:1-8:23)
 - * 2 burdens (9:1-14:21)
-
- * **Chapters:** 14
 - * **Verses:** 211

MESSIANIC PROPHECIES

- * The book of Zechariah contains the clearest and the largest number of messianic (about the Messiah) passages among the Minor Prophets.
- * No part of the Old Testament more clearly sets forth Christ's Person and work, His humiliation and exaltation, and His glorious offices.
- * The Messiah is presented as the Shepherd, the Stone, the Coming King, and the Branch who will remove iniquity.
- * Zechariah pictures Christ in both His first coming ([Zechariah 9:9](#)) and His second coming (9:10-10:12).
- * Jesus will come, according to Zechariah, as Savior, Judge, and ultimately, as the righteous King ruling His people from Jerusalem (14:8-9).
- * We have at least four direct quotations from the Book of Zechariah, each one referring to the Saviour:
 - * **Zech. 9. 9, quoted Matthew 21.5** *"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass"*
 - * **Zech. 11. 13, quoted Matthew 27. 9,10** - *"And the Lord said unto me, Cast it unto the potter: a goodly price that I was prised at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord"*

MESSIANIC PROPHECIES

- * **Zech. 12. 10, quoted John 19. 37** - *"They shall look upon Me whom they have pierced"*
- * **Zech. 13. 7, quoted Matthew 26. 31** - *"Smite the Shepherd, and the sheep shall be scattered: and I will turn Mine hand upon the little ones"*
- * But apart from direct quotations, there are the visions, the promises, the prophecies, the types.
- * It has been well said that Zechariah contains:
 1. Christ coming in lowliness (6. 12; 13. 7).
 2. His rejection and betrayal (11. 12, 13).
 3. His crucifixion (10. 10; 13. 7).
 4. His priesthood (6. 13).
 5. His kingship (6. 13; 9. 9; 14. 9, 16).
 6. His coming in glory (14. 4).
 7. His building the Lord's temple (6. 12, 13).
 8. His reign (9. 10).
 9. His establishment of lasting peace and prosperity (3. 10; 9. 9, 10).

THE EIGHT VISIONS

Zechariah's Eight Night Visions			
	Reference	Subject	Lesson
1	1:7-17	The horseman among the myrtle trees	Yahweh's sovereignty over Israel's restoration
2	1:18-21	The four horns and the four smiths	The triumph of Israel over her enemies
3	ch. 2	The surveyor	Preparations for Israel's future restoration
4	ch. 3	The cleansing and restoration of Joshua	The renewal of Israel's priestly ministry
5	ch. 4	The gold lampstand and the two olive trees	Israel's testimony under Messiah as priest and king
6	5:1-4	The flying scroll	Judgment on Israel for covenant disobedience
7	5:5-11	The woman in the basket	The return of evil to Babylon
8	6:1-8	The four chariots	Judgment on Israel's enemies

OUTLINE OF THE BOOK

- * *The first 8 chapters were written to encourage the people while they were rebuilding the Temple.*
- * *The final six chapters were written after the completion of the temple and anticipate Israel's coming Messiah.*

I. The Call to Repentance, 1:1-6

II. The Visions of Zechariah, 1:7-6:15

- A. The Vision of the Horses and Riders, 1:7-17
- B. The Vision of the Four Horns and Four Craftsmen, 1:18-21
- C. The Vision of the Surveyor, 2:1-13
- D. The Vision of Joshua the High Priest, 3:1-10
- E. The Vision of the Golden Lampstand, 4:1-14
- F. The Vision of the Flying Scroll, 5:1-4
- G. The Vision of the Woman in the Ephah, 5:5-11
- H. The Vision of the Four Chariots, 6:1-8
- I. The Crowning of Joshua, Zech 6:9-15

III. The Questions Concerning Fasts, 7:1-8:23

- A. The Fasts, 7:1-3
- B. The Failure of the People, 7:4-14
- C. The Future for Jerusalem, 8:1-23

IV. The Oracles Concerning the Future, 9:1-14:21

- A. The First Oracle, 9:1-11:17
 - 1. The victories of Alexander the Great, 9:1-8
 - 2. The comings of the King, 9:9-10
 - 3. The victories of the Maccabees, 9:11-17
 - 4. The blessings from Messiah, 10:1-12
 - 5. The rejection of the Shepherd, 11:1-17
- B. The Second Oracle, 12:1-14:21
 - 1. The Lord's care for Jerusalem, 12:1-14
 - 2. The Lord's cleansing of Jerusalem 13:1-9
 - 3. The Lord's second coming to Jerusalem, 14:1-21

MALACHI

FOR A BACKSLIDDEN PEOPLE

ABOUT THE AUTHOR

- * Malachi means "My Messenger".
- * There is no historical record of him, nor is any genealogy given.
- * We do know that his name means "my messenger" and he does exactly that - delivering the message that God has given him.
- * He prophesied about 100 years after the return of the Jews from Babylon to Jerusalem.
- * The Book of Malachi is a prelude to the 400 years of prophetic silence broken finally by the words of the next prophet, John the Baptist.

Malachi 3:1 - "Behold, I send My messenger, And he will prepare the way before Me. And the Lord, whom you seek, Will suddenly come to His temple, Even the Messenger of the covenant, in whom you delight. Behold, He is coming, "Says the LORD of hosts."

- * **Chapters:** 4

- * **Verses:** 55

OVERVIEW OF MALACHI

- * The people of Judah who were exiled from the Promised Land in 605 BC, began returning from Babylon seventy years later.
- * By the time of Malachi, they had been back in their land for more than a 100 years
- * The city and the second Temple had been built, but the initial enthusiasm of the people had diminished.
- * This led to rampant corruption among the priesthood and a spiritual lethargy among the people.
 - * the people and priests had backslidden to the point of making unworthy offerings ([Mal 1:7](#))
 - * delinquent in their tithing ([Mal 3:8](#)),
- * Because their hearts were not devoted to God, their families were not devoted to God.

OVERVIEW OF MALACHI

- * Malachi came along at a time when the people were struggling to believe that God loved them ([Malachi 1:2](#)).
- * The people focused on their unfortunate circumstances and refused to account for their own sinful deeds.
- * Malachi presents God as a Father whose children do not return His love.
- * Malachi rebuked the people for their neglect of the true worship of the Lord ([Mal 1:6](#))
- * He used **a question-and-answer method (23 questions in this book)** to probe into the problems of:
 - Hypocrisy • Infidelity • Mixed marriages • Divorce • False worship • Arrogance
- * Malachi also called God's people to repentance ([Mal 3:7](#)).

OUTLINE OF THE BOOK

I. God's Compassion for Israel, 1:1-5

- A. His Compassion Declared, 1:1-2a
- B. His Compassion Doubted, 1:2b
- C. His Compassion Demonstrated, 1:3-5

II. God's Complaint Against Israel, 1:6-3:15

- A. Cheating, 1:6-14
- B. Unfaithfulness, 2:1-9
- C. Spiritually Mixed Marriages, 2:10-12
- D. Divorce, 2:13-16

E. Impiety and Impertinence, 2:17

F. Parenthesis: The Coming of John the Baptist, 3:1-6

G. Robbery, 3:7-12

H. Arrogance, 3:13-15

III. God's Condemnation of the People, 3:16-4:6

A. The Ungodly People, 3:16-18

B. The Nature of God's Judgment, 4:1-6

MICAH

JUDGMENT AND REDEMPTION OF GOD

ABOUT THE AUTHOR

- * Micah means “Who is like Yahweh”
- * The word has the same derivation as Michael
- * There are many Micahs in Scripture, but this one is identified as a Morasthite ([Micah 1:1](#)) since he was an inhabitant of Moresheth-gath ([Micah 1:14](#)), a place about twenty miles southwest of Jerusalem, near Lachish.
- * Micah prophesied during the days of three kings of Judah:
 - **Jothan** (739-731 B.C.) • **Ahaz** (731-715 B.C.) • **Hezekiah** (715-686 B.C.)
- Micah was a contemporary of:
 - **Hosea** in the Northern Kingdom. • **Isaiah** in the court of Jerusalem in the Southern Kingdom.
- * Although Micah deals primarily with the Southern Kingdom (Judah), he also addresses the Northern Kingdom (Israel) and predicts the fall of Samaria (6:1).
- * Micah’s prophecies ranged from about 735 to 710 B.C., a period of some 25 years.

- * **Chapters:** 7
- * **Verses:** 105

OVERVIEW OF MICAH

- * Micah could well be labeled “the prophet of the city.”
- * **The first 1/3rd of Micah exposes the sins of Judah**
- * Micah writes to bring God’s “lawsuit” against his people (3:8). He indicts Samaria and Jerusalem for their sins (1:2–7).
- * The prophet condemns the rulers, priests, and prophets of Israel who exploit and mislead the people.
- * It is because of their deeds that Jerusalem will be destroyed.
- * **The second 1/3rd of Micah speaks about the impending punishment of God**
- * Both Assyria (5:5–6) and Babylon (4:10) stand ready to carry out God’s judgment.
- * **The final 1/3rd of Micah speaks of Hope and Restoration from God, after the course of punishment**
- * Micah lists specific sins of both the northern and southern kingdoms.
- * These sins include idolatry (1:7; 5:12–14); the seizure of property (2:2, 9); the failure of civil leadership (3:1–3, 9–10; 7:3), religious leadership (3:11), and prophetic leadership (3:5–7, 11); offering sacrifice without truly repenting (6:6–7); and corrupt business practices and violence (6:10–12).

STRIKING PROPHECIES

Mic 1:6-16 – Assyria destroyed Samaria, a miniature of the great destruction of the last days (Micah 4:11-13).

Mic 2:12 – The future regathering of the remnant.

Mic 3:6, 7 – The end of prophecy.

Mic 3:12; 4:9, 10 – Coming destruction of Jerusalem by Babylon and not by Assyria. Jeremiah's life was preserved because of Micah 3:12 (cf. Jeremiah 26:18).

Mic 4:1-8 – The coming kingdom over the entire earth (one world).

Mic 5:2 – The birth of Christ (quoted in Matthew 2:5, 6).

Mic 5:7, 8 – The future ministry of the remnant.

Mic 6:6-8 – God's Expectation.

Mic 7:18, 19 – The True Character of God.

2 VERSES CONNECTED WITH THE LIFE OF JESUS

ABOUT THE BIRTH OF THE MESSIAH

Micah 5:2

"But you, Bethlehem Ephrathah, though you are small among the clans of Judah, out of you will come for me one who will be ruler over Israel, whose origins are from of old, from ancient times."

When commissioning his disciples the first time, Jesus quoted Micah 7:6

Micah 7:6

"For son dishonors father, Daughter rises against her mother, Daughter-in-law against her mother-in-law; A man's enemies are the men of his own household."

OUTLINE OF THE BOOK

I. The Superscription, 1:1

II. A Message of Destruction for Samaria and Judah, 1:2-2:13

A. The Revelation of the Coming Judgment,
Micah 1:2-16

B. The Reasons for the Coming Judgment,
2:1-13

III. A Message of Doom and Deliverance, 3:1-5:15

A. Doom: The Coming Judgment, 3:1-12

1. Judgment on the leaders, 3:1-4
2. Judgment on the false prophets, 3:5-8
3. Judgment on Jerusalem, 3:9-12

B. Deliverance: The Coming Kingdom,
4:1-5:1

1. The glories of the kingdom, 4:1-8
2. The suffering that precedes the kingdom, 4:9-5:1

C. Deliverance: The Coming King, 5:2-15

1. His first coming, 5:2-3
2. His second coming, 5:4-15

IV. A Message of Denunciation, 6:1-7:10

A. God's First Indictment, 6:1-5

B. Israel's First Reply, 6:6-8

C. God's Second Indictment, 6:9-16

D. Israel's Second Reply, 7:1-10

V. Epilogue: Blessings for Israel, 7:11-20

NAHUM

THE JUDGMENT ON NINEVEH

ABOUT THE AUTHOR

- * Nahum means "Comfort" or "Consolation".
- * Nahum was from Elkosh, a village in Galilee
- * It thus proves false the statement in John 7:52 made by Jewish rulers that *"out of Galilee ariseth no prophet."*
- * In addition to Nahum (Na 1:1), Jonah (2 Ki 14:25) and Elijah (1 Ki 17:1) were also from Galilee.
- * **Chapters: 3**
- * **Verses: 43**

BACKGROUND OF NAHUM

- * Nahum's message was to be a consolation, or comfort, to Judah.
- * It was to be a reminder that God will judge the wicked.
- * Nahum, like Obadiah, is a prophet of God with a message about a Gentile nation.
- * Obadiah prophesied of the coming judgment that would come to Edom and Nahum spoke of judgment on Ninevah.
- * Both spoke their messages in Judah.
- * Nahum's message was, Nineveh will be destroyed!
- * In three chapters, almost every verse speaks of the destruction of the great Assyrian city that took place in 612 B.C.
- * More than 100 years earlier when Jonah had prophesied God's message of coming judgment to the people of Ninevah, the king and all the people of the city repented and more than 600,000 people turned to the God of Israel.
- * Sadly these people did not pass down the knowledge of the Lord to their children
- * The people quickly reverted to their cruel and heathen practices. In
- * 722 they had destroyed the Northern Kingdom, Israel and attempted to capture Jerusalem in 701.

THE PROPHECY ABOUT NINEVEH

- * Nineveh had become the mightiest city on earth.
 - * Its walls were 100 feet high & wide enough to accommodate 3 chariots riding side by side - surrounded by a moat 150 feet wide and 60 feet deep.
 - * It is believed that Nineveh could withstand a 20-year siege.

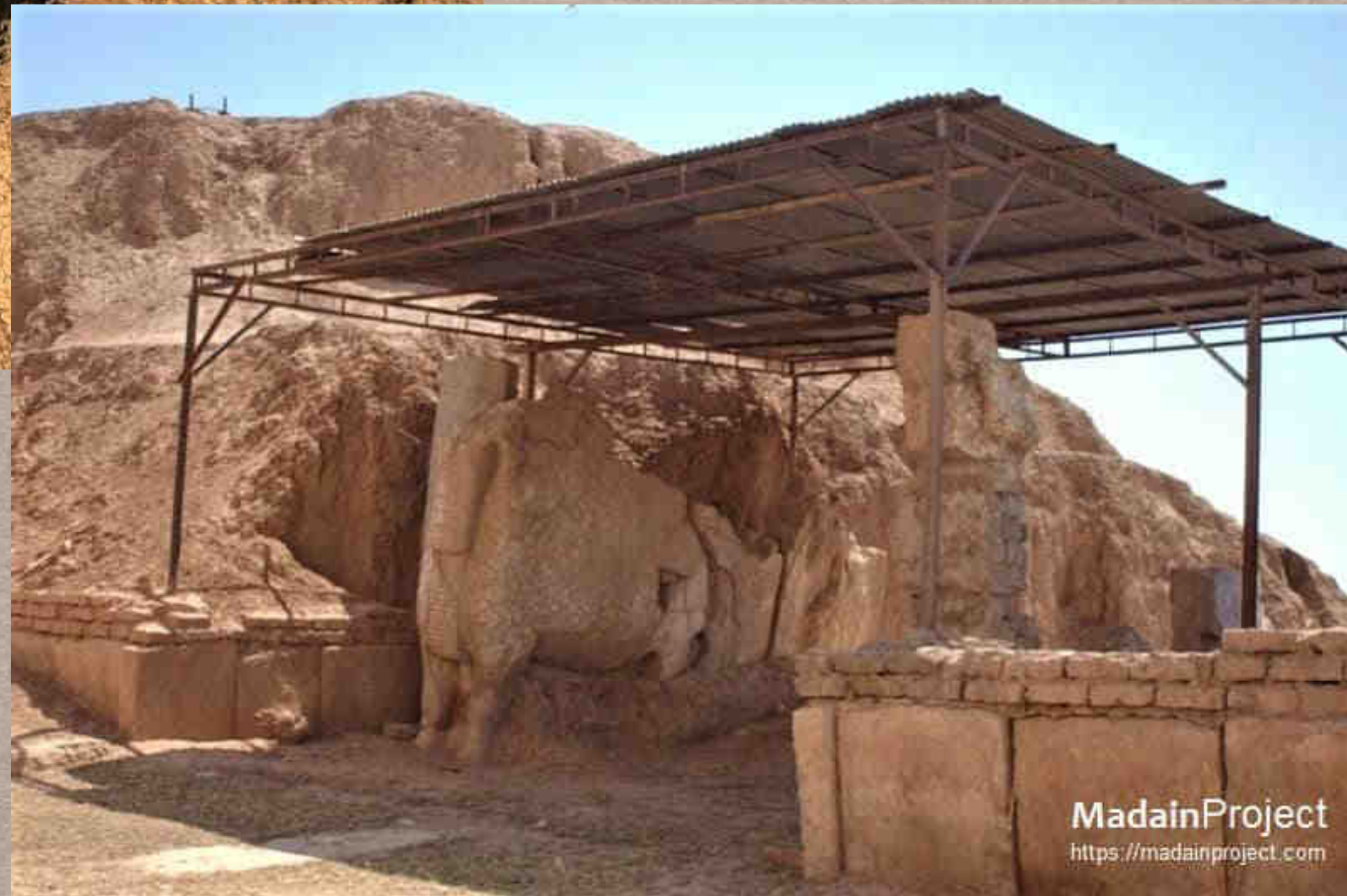
Nahum prophesied that Nineveh would end “with an overflowing flood” (1:8)

- * It occurred when the Tigris River overflowed its banks and destroyed part of Nineveh’s wall.
- * As a result of the flood damage, the Babylonians invaded through the breach in the wall in 62 B.C., plundered the city, and set it on fire.

Nahum prophesied that Nineveh would “be hidden” (3:1).

- * After its destruction in 612 B.C. the city truly was hidden in that it was not discovered until A.D. 1842, some 2,254 years after its destruction.
- * After Nineveh’s destruction in 612 B.C., it has never been rebuilt.

NINEVEH DISCOVERED



OUTLINE OF THE BOOK

I. The Theme and Author, 1:1

II. The Majesty of God, 1:2-14

A. The Attributes of God, 1:2-8

B. The Anger of God, 1:9-14

III. The Judgment of God, 1:15-3:19

A. Judgment Proclaimed, 1:15

B. Judgment Predicted, 2:1-2

C. Judgment Described, 2:3-10

D. Judgment Vindicated, 2:11-3:7

E. Judgment Forewarned, 3:8-10

F. Judgment Inevitable, 3:11-19

HABAKKUK

QUESTIONS TO GOD

ABOUT THE AUTHOR

- * Habakkuk means "One who Embraces".
 - * We know little of Habakkuk beyond the two mentions of his name in this book where he identified himself as "Habakkuk the prophet" ([Habakkuk 1:1](#); [3:1](#)),
 - * Habakkuk also could have been a priest involved with the worship of God at the temple (based on the book's final, psalm-like statement: "For the choir director, on my stringed instruments" ([Habakkuk 3:19](#))).
 - * Habakkuk's prophecy is dated to around 605 BC, the time of King Jehoiakim and before Nebuchadnezzar first invaded Judah and took Daniel and others as captives to Babylon.
-
- * **Chapters:** 3
 - * **Verses:** 56

BACKGROUND OF HABAKKUK

- * Habakkuk contains an extended dialogue between Habakkuk and God ([Habakkuk 1-2](#)).
- * The prophet initiated this conversation based on his distress about God's "inaction" in the world.
- * So much evil thrived, completely in the open, but God remained strangely silent.
- * Where was He? How long would He allow this mess to continue?
- * Instead of God speaking to His people through him, like other prophets, Habakkuk spoke to God and asked Him questions

Habakkuk asked God 2 Major Questions:

Question 1: Why He would allow the increasing evil and sin in Judah to go unpunished (Hab 1:2-4)

Question 2: How could He, a holy God, use the Babylonians, who were more wicked than the Jews, to punish the Jews (1:12-2:1)?

God's answer to the first question: Habakkuk 1:5-11

God's answer to the second question: Habakkuk 2:2-10

BACKGROUND OF HABAKKUK

- * The prophecy of coming judgment at the hands of the Babylonians should have brought repentance and revival, but it did not and evil prevailed in Judah.
- * Jehoiakim was a bad king and the prophet Jeremiah wrote of him, "your eyes and your heart are intent only upon your own dishonest gain, and on shedding innocent blood and on practicing oppression and extortion" (Jer. 22:17; cf. Hab. 1:2-4 and 2 Kings 23:34-24:5).

The best-known verse in this book is

Habakkuk 2:4,

"Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith."

- * He went from questioning God in chapter one to totally trusting God in chapter three. The circumstances remained the same.
- * Nothing had changed except the heart of the prophet who found rest in trusting God.
- * This significant verse is also quoted in Rom 1:17; Gal 3:11; Heb 10:38),
- * It is central to the doctrine of sanctification and growing in faith.

THE GREAT PSALM OF PRAISE

The great psalm of praise:

Habakkuk 3:17-19

"Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: Yet I will rejoice in the LORD, I will joy in the God of my salvation. The LORD God is my strength, and he will make my feet like hinds' feet, and he will make me to walk upon mine high places"

OUTLINE OF THE BOOK

I. Introduction, 1:1

II. Habakkuk's Problems, 1:2-2:20

A. Problem #1: Why Does God Allow Wicked Practices to Continue in Judah? 1:2-4

B. Answer #1, 1:5-11

C. Problem #2: Why Will God Use Wicked People to Punish Judah? 1:12-2:1

D. Answer #2, 2:2-20

III. Habakkuk's Praise, 3:1-19

A. Praise for the Person of God, 3:1-3

B. Praise for the Power of God, 3:4-7

C. Praise for the Purpose of God, 3:8-16

D. Praise Because of Faith in God, 3:17-19

ZEPHANIAH

THE UNIVERSAL JUDGMENT

ABOUT THE AUTHOR

- * Zephaniah means “The Lord Hides or Protects”.
- * In [Zephaniah 1:1](#), the author introduces himself as “Zephaniah son of Cushi, son of Gedaliah, son of Amariah, son of Hezekiah.”
- * Born during the later part of the reign of King Manasseh.
- * The great-great grandson of the godly king Hezekiah (Only prophet of royal descent)
- * Zephaniah was a contemporary of: • Jeremiah • Habakkuk

- * Zephaniah prophesied during the reign of Josiah, the king of Judah from 640 to 609 BC ([Zephaniah 1:1](#)).
- * Zephaniah grew up under the reign of Josiah’s predecessors: Josiah’s grandfather, the evil king Manasseh, and Manasseh’s son, the young and evil Amon.
- * As a young man, the prophet-to-be would have been surrounded by the trappings of idolatry, child sacrifice, and unjust killings—strong influences on a young mind ([2 Kings 21:16](#); [2 Chronicles 33:1-10](#)).
- * But Zephaniah grew into a man of God, able to stand before the people and proclaim God’s message of judgment and hope to a people that had gone astray.

- * **Chapters:** 3
- * **Verses:** 56

THE DAY OF THE LORD

- * This book mentions the day of the Lord more than does any other book in the OT
- * Zephaniah saw in the day of the Lord the destruction of his country, his neighbors, and eventually the whole earth ([Zephaniah 1:2, 4; 2:10](#)).
- * Zephaniah also prophesied of the doom of heathen nations, both in the near future (the fall of Ninevah in 612; [Zeph 2:13](#)) and in the far future ([Zeph 3:8](#)).
- * Zephaniah pronounces God's coming judgment upon the nations that surround Judah.
 - To the west: Philistia
 - To the east: Moab and Ammon
 - To the south: Ethiopia
 - To the north: Assyria
- * The book closes with a glorious description of the future Millennium Kingdom.

THE DAY OF THE LORD

- * Zephaniah wrote that the day of the Lord
 1. was near (1:14),
 2. that it would be a time of wrath (1:15),
 3. that it would come as judgment on sin (1:17), and
 4. that ultimately it would result in the blessing of God's presence among His people (3:17).

OUTLINE OF THE BOOK

I. The Author and Time of the Prophecy, 1:1

II. The Prophecies of Judgment, 1:2-3:8

A. Judgment on Judah, 1:2-18

B. An Exhortation to Repent, 2:1-3

C. Judgments on Gentile Nations, 2:4-15

1. Philistia (to the west), 2:4-7

2. Moab and Ammon (to the east), 2:8-11

3. Ethiopia (to the south), 2:12

4. Assyria (to the north), 2:13-15

D. Judgment on Jerusalem, 3:1-7

E. Judgment on the Nations, 3:8

III. The Prophecies of Blessing, 3:9-20

A. Future Blessings for Gentiles, 3:9-10

B. Future Blessings for Jews, 3:11-20

HAGGAI

ENCOURAGEMENT TO REBUILD

ABOUT THE AUTHOR

- * Haggai means "Festival".
- * He was the first prophetic voice after the Babylonian Exile.
- * He was a contemporary of Zechariah
- * There are two references to him in the Book of Ezra: • Ezra 5:1 • Ezra 6:14
- * Haggai 2:3 seems to indicate that the prophet had seen Jerusalem before the destruction of the temple and the exile in 586 BC
- * This means that he was more than 70 years old by the time he delivered his prophecies.
- * Unlike most of the other prophets, Haggai explicitly dated his prophecies, down to the day. He gave four separate messages, the first on August 29, 520 BC (Haggai 1:1); the second on October 17, 520 BC (2:1); and the final two on December 18, 520 BC (2:10, 20).

- * **Chapters: 2**
- * **Verses: 38**

BACKGROUND OF HAGGAI

- * Haggai returned from Babylon with the remnant that returned under the leadership of Zerubbabel.
- * Upon his return, he lived in Jerusalem.
- * God called Haggai to prophesy to the people to finish the Temple, which had been started 15 years earlier when they returned from Babylon but construction had ceased when opposition arose.
- * God used two prophets to urge the people to complete the construction of the Temple.
 - Haggai
 - Zechariah
- * Haggai's prophecies were given in 520 B.C.
- * At the time of the book of Haggai, it had been 16 years since the initial work on rebuilding the Temple had begun.

REBUILDING THE TEMPLE

Chronology of the rebuilding of the Temple:

- 536 B.C. - The work began.
- 534 B.C. - After two year (534 B.C.) the work was discontinued for 14 years.520 B.C. -
- The work was resumed and completed four years later.
- 516 B.C. - The work on the Temple was completed.

(NOTE: 6 years of actual work was done over a 20-year period.)

- * **After thousands of years, the book of Haggai remains unique among the books of Old Testament prophets for one key reason: the people of Judah listened!**
- * The book is addressed to all the people ([Hag 1:13; 2:2](#)), but the message is also particularly addressed to Zerubbabel, the governor, and to Joshua, the high priest ([Hag 1:1; 2:2, 21](#)).

OUTLINE OF THE BOOK

- * *The book contains four appeals, each introduced by “the word of the LORD came” (Hag 1:3, 2:1, 10, 20)*

I. A Call to Construction of the Temple, 1:1-15

- A. Introduction, 1:1-2
- B. The Reprimand, 1:3-6
- C. The Remedy, 1:7-8
- D. The Rebuke from God, 1:9-11
- E. The Reaction of the People, 1:12-15

II. A Call to Courage in the Lord, 2:1-9

III. A Call to Cleanness of Life, 2:10-19

IV. A Call to Confidence in the Future, 2:20-23

ZECHARIAH

ANTICIPATING THE MESSAIAH

ABOUT THE AUTHOR

- * Zechariah means “The Lord Remembers”.
- * Zechariah was the son of Berechiah, the grandson of Iddo, a priest who returned from Babylon with Zerubbabel and Joshua (Neh. 12:4).
- * Was born in Babylon and brought to Jerusalem by his father in the return by Zerubbabel.
- * Was called to prophesy at a young age in 520 B.C.
- * Zechariah was a contemporary of the prophet Haggai(Ezra 5:1; 6:14)
- * Was murdered “between the temple and the altar,” according to Matthew 23:35.

- * This book uses a simple structure of
 - * 8 visions (1:1-6:15),
 - * 4 messages (7:1-8:23)
 - * 2 burdens (9:1-14:21)

- * **Chapters:** 14
- * **Verses:** 211

MESSIANIC PROPHECIES

- * The book of Zechariah contains the clearest and the largest number of messianic (about the Messiah) passages among the Minor Prophets.
- * No part of the Old Testament more clearly sets forth Christ's Person and work, His humiliation and exaltation, and His glorious offices.
- * The Messiah is presented as the Shepherd, the Stone, the Coming King, and the Branch who will remove iniquity.
- * Zechariah pictures Christ in both His first coming ([Zechariah 9:9](#)) and His second coming (9:10-10:12).
- * Jesus will come, according to Zechariah, as Savior, Judge, and ultimately, as the righteous King ruling His people from Jerusalem (14:8-9).
- * We have at least four direct quotations from the Book of Zechariah, each one referring to the Saviour:
 - * **Zech. 9. 9, quoted Matthew 21.5** *"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass"*
 - * **Zech. 11. 13, quoted Matthew 27. 9,10** - *"And the Lord said unto me, Cast it unto the potter: a goodly price that I was prised at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord"*

MESSIANIC PROPHECIES

- * **Zech. 12. 10, quoted John 19. 37** - *"They shall look upon Me whom they have pierced"*
- * **Zech. 13. 7, quoted Matthew 26. 31** - *"Smite the Shepherd, and the sheep shall be scattered: and I will turn Mine hand upon the little ones"*
- * But apart from direct quotations, there are the visions, the promises, the prophecies, the types.
- * It has been well said that Zechariah contains:
 1. Christ coming in lowliness (6. 12; 13. 7).
 2. His rejection and betrayal (11. 12, 13).
 3. His crucifixion (10. 10; 13. 7).
 4. His priesthood (6. 13).
 5. His kingship (6. 13; 9. 9; 14. 9, 16).
 6. His coming in glory (14. 4).
 7. His building the Lord's temple (6. 12, 13).
 8. His reign (9. 10).
 9. His establishment of lasting peace and prosperity (3. 10; 9. 9, 10).

THE EIGHT VISIONS

Zechariah's Eight Night Visions			
	Reference	Subject	Lesson
1	1:7-17	The horseman among the myrtle trees	Yahweh's sovereignty over Israel's restoration
2	1:18-21	The four horns and the four smiths	The triumph of Israel over her enemies
3	ch. 2	The surveyor	Preparations for Israel's future restoration
4	ch. 3	The cleansing and restoration of Joshua	The renewal of Israel's priestly ministry
5	ch. 4	The gold lampstand and the two olive trees	Israel's testimony under Messiah as priest and king
6	5:1-4	The flying scroll	Judgment on Israel for covenant disobedience
7	5:5-11	The woman in the basket	The return of evil to Babylon
8	6:1-8	The four chariots	Judgment on Israel's enemies

OUTLINE OF THE BOOK

- * *The first 8 chapters were written to encourage the people while they were rebuilding the Temple.*
- * *The final six chapters were written after the completion of the temple and anticipate Israel's coming Messiah.*

I. The Call to Repentance, 1:1-6

II. The Visions of Zechariah, 1:7-6:15

- A. The Vision of the Horses and Riders, 1:7-17
- B. The Vision of the Four Horns and Four Craftsmen, 1:18-21
- C. The Vision of the Surveyor, 2:1-13
- D. The Vision of Joshua the High Priest, 3:1-10
- E. The Vision of the Golden Lampstand, 4:1-14
- F. The Vision of the Flying Scroll, 5:1-4
- G. The Vision of the Woman in the Ephah, 5:5-11
- H. The Vision of the Four Chariots, 6:1-8
- I. The Crowning of Joshua, Zech 6:9-15

III. The Questions Concerning Fasts, 7:1-8:23

- A. The Fasts, 7:1-3
- B. The Failure of the People, 7:4-14
- C. The Future for Jerusalem, 8:1-23

IV. The Oracles Concerning the Future, 9:1-14:21

- A. The First Oracle, 9:1-11:17
 - 1. The victories of Alexander the Great, 9:1-8
 - 2. The comings of the King, 9:9-10
 - 3. The victories of the Maccabees, 9:11-17
 - 4. The blessings from Messiah, 10:1-12
 - 5. The rejection of the Shepherd, 11:1-17
- B. The Second Oracle, 12:1-14:21
 - 1. The Lord's care for Jerusalem, 12:1-14
 - 2. The Lord's cleansing of Jerusalem 13:1-9
 - 3. The Lord's second coming to Jerusalem, 14:1-21

MALACHI

FOR A BACKSLIDDEN PEOPLE

ABOUT THE AUTHOR

- * Malachi means "My Messenger".
- * There is no historical record of him, nor is any genealogy given.
- * We do know that his name means "my messenger" and he does exactly that - delivering the message that God has given him.
- * He prophesied about 100 years after the return of the Jews from Babylon to Jerusalem.
- * The Book of Malachi is a prelude to the 400 years of prophetic silence broken finally by the words of the next prophet, John the Baptist.

Malachi 3:1 - "Behold, I send My messenger, And he will prepare the way before Me. And the Lord, whom you seek, Will suddenly come to His temple, Even the Messenger of the covenant, in whom you delight. Behold, He is coming, "Says the LORD of hosts."

- * **Chapters:** 4

- * **Verses:** 55

OVERVIEW OF MALACHI

- * The people of Judah who were exiled from the Promised Land in 605 BC, began returning from Babylon seventy years later.
- * By the time of Malachi, they had been back in their land for more than a 100 years
- * The city and the second Temple had been built, but the initial enthusiasm of the people had diminished.
- * This led to rampant corruption among the priesthood and a spiritual lethargy among the people.
 - * the people and priests had backslidden to the point of making unworthy offerings ([Mal 1:7](#))
 - * delinquent in their tithing ([Mal 3:8](#)),
- * Because their hearts were not devoted to God, their families were not devoted to God.

OVERVIEW OF MALACHI

- * Malachi came along at a time when the people were struggling to believe that God loved them ([Malachi 1:2](#)).
- * The people focused on their unfortunate circumstances and refused to account for their own sinful deeds.
- * Malachi presents God as a Father whose children do not return His love.
- * Malachi rebuked the people for their neglect of the true worship of the Lord ([Mal 1:6](#))
- * He used **a question-and-answer method (23 questions in this book)** to probe into the problems of:
 - Hypocrisy • Infidelity • Mixed marriages • Divorce • False worship • Arrogance
- * Malachi also called God's people to repentance ([Mal 3:7](#)).

OUTLINE OF THE BOOK

I. God's Compassion for Israel, 1:1-5

- A. His Compassion Declared, 1:1-2a
- B. His Compassion Doubted, 1:2b
- C. His Compassion Demonstrated, 1:3-5

II. God's Complaint Against Israel, 1:6-3:15

- A. Cheating, 1:6-14
- B. Unfaithfulness, 2:1-9
- C. Spiritually Mixed Marriages, 2:10-12
- D. Divorce, 2:13-16

E. Impiety and Impertinence, 2:17

F. Parenthesis: The Coming of John the Baptist, 3:1-6

G. Robbery, 3:7-12

H. Arrogance, 3:13-15

III. God's Condemnation of the People, 3:16-4:6

A. The Ungodly People, 3:16-18

B. The Nature of God's Judgment, 4:1-6

MICAH

JUDGMENT AND REDEMPTION OF GOD

ABOUT THE AUTHOR

- * Micah means “Who is like Yahweh”
- * The word has the same derivation as Michael
- * There are many Micahs in Scripture, but this one is identified as a Morasthite ([Micah 1:1](#)) since he was an inhabitant of Moresheth-gath ([Micah 1:14](#)), a place about twenty miles southwest of Jerusalem, near Lachish.
- * Micah prophesied during the days of three kings of Judah:
 - **Jothan** (739-731 B.C.) • **Ahaz** (731-715 B.C.) • **Hezekiah** (715-686 B.C.)
- Micah was a contemporary of:
 - **Hosea** in the Northern Kingdom. • **Isaiah** in the court of Jerusalem in the Southern Kingdom.
- * Although Micah deals primarily with the Southern Kingdom (Judah), he also addresses the Northern Kingdom (Israel) and predicts the fall of Samaria (6:1).
- * Micah’s prophecies ranged from about 735 to 710 B.C., a period of some 25 years.

- * **Chapters:** 7
- * **Verses:** 105

OVERVIEW OF MICAH

- * Micah could well be labeled “the prophet of the city.”
- * **The first 1/3rd of Micah exposes the sins of Judah**
- * Micah writes to bring God’s “lawsuit” against his people (3:8). He indicts Samaria and Jerusalem for their sins (1:2–7).
- * The prophet condemns the rulers, priests, and prophets of Israel who exploit and mislead the people.
- * It is because of their deeds that Jerusalem will be destroyed.
- * **The second 1/3rd of Micah speaks about the impending punishment of God**
- * Both Assyria (5:5–6) and Babylon (4:10) stand ready to carry out God’s judgment.
- * **The final 1/3rd of Micah speaks of Hope and Restoration from God, after the course of punishment**
- * Micah lists specific sins of both the northern and southern kingdoms.
- * These sins include idolatry (1:7; 5:12–14); the seizure of property (2:2, 9); the failure of civil leadership (3:1–3, 9–10; 7:3), religious leadership (3:11), and prophetic leadership (3:5–7, 11); offering sacrifice without truly repenting (6:6–7); and corrupt business practices and violence (6:10–12).

STRIKING PROPHECIES

Mic 1:6-16 – Assyria destroyed Samaria, a miniature of the great destruction of the last days (Micah 4:11-13).

Mic 2:12 – The future regathering of the remnant.

Mic 3:6, 7 – The end of prophecy.

Mic 3:12; 4:9, 10 – Coming destruction of Jerusalem by Babylon and not by Assyria. Jeremiah's life was preserved because of Micah 3:12 (cf. Jeremiah 26:18).

Mic 4:1-8 – The coming kingdom over the entire earth (one world).

Mic 5:2 – The birth of Christ (quoted in Matthew 2:5, 6).

Mic 5:7, 8 – The future ministry of the remnant.

Mic 6:6-8 – God's Expectation.

Mic 7:18, 19 – The True Character of God.

2 VERSES CONNECTED WITH THE LIFE OF JESUS

ABOUT THE BIRTH OF THE MESSIAH

Micah 5:2

"But you, Bethlehem Ephrathah, though you are small among the clans of Judah, out of you will come for me one who will be ruler over Israel, whose origins are from of old, from ancient times."

When commissioning his disciples the first time, Jesus quoted Micah 7:6

Micah 7:6

"For son dishonors father, Daughter rises against her mother, Daughter-in-law against her mother-in-law; A man's enemies are the men of his own household."

OUTLINE OF THE BOOK

I. The Superscription, 1:1

II. A Message of Destruction for Samaria and Judah, 1:2-2:13

A. The Revelation of the Coming Judgment, Micah 1:2-16

B. The Reasons for the Coming Judgment, 2:1-13

III. A Message of Doom and Deliverance, 3:1-5:15

A. Doom: The Coming Judgment, 3:1-12

1. Judgment on the leaders, 3:1-4
2. Judgment on the false prophets, 3:5-8
3. Judgment on Jerusalem, 3:9-12

B. Deliverance: The Coming Kingdom, 4:1-5:1

1. The glories of the kingdom, 4:1-8
2. The suffering that precedes the kingdom, 4:9-5:1

C. Deliverance: The Coming King, 5:2-15

1. His first coming, 5:2-3
2. His second coming, 5:4-15

IV. A Message of Denunciation, 6:1-7:10

A. God's First Indictment, 6:1-5

B. Israel's First Reply, 6:6-8

C. God's Second Indictment, 6:9-16

D. Israel's Second Reply, 7:1-10

V. Epilogue: Blessings for Israel, 7:11-20

NAHUM

THE JUDGMENT ON NINEVEH

ABOUT THE AUTHOR

- * Nahum means "Comfort" or "Consolation".
- * Nahum was from Elkosh, a village in Galilee
- * It thus proves false the statement in John 7:52 made by Jewish rulers that *"out of Galilee ariseth no prophet."*
- * In addition to Nahum (Na 1:1), Jonah (2 Ki 14:25) and Elijah (1 Ki 17:1) were also from Galilee.
- * **Chapters: 3**
- * **Verses: 43**

BACKGROUND OF NAHUM

- * Nahum's message was to be a consolation, or comfort, to Judah.
- * It was to be a reminder that God will judge the wicked.
- * Nahum, like Obadiah, is a prophet of God with a message about a Gentile nation.
- * Obadiah prophesied of the coming judgment that would come to Edom and Nahum spoke of judgment on Ninevah.
- * Both spoke their messages in Judah.
- * Nahum's message was, Nineveh will be destroyed!
- * In three chapters, almost every verse speaks of the destruction of the great Assyrian city that took place in 612 B.C.
- * More than 100 years earlier when Jonah had prophesied God's message of coming judgment to the people of Ninevah, the king and all the people of the city repented and more than 600,000 people turned to the God of Israel.
- * Sadly these people did not pass down the knowledge of the Lord to their children
- * The people quickly reverted to their cruel and heathen practices. In
- * 722 they had destroyed the Northern Kingdom, Israel and attempted to capture Jerusalem in 701.

THE PROPHECY ABOUT NINEVEH

- * Nineveh had become the mightiest city on earth.
 - * Its walls were 100 feet high & wide enough to accommodate 3 chariots riding side by side - surrounded by a moat 150 feet wide and 60 feet deep.
 - * It is believed that Nineveh could withstand a 20-year siege.

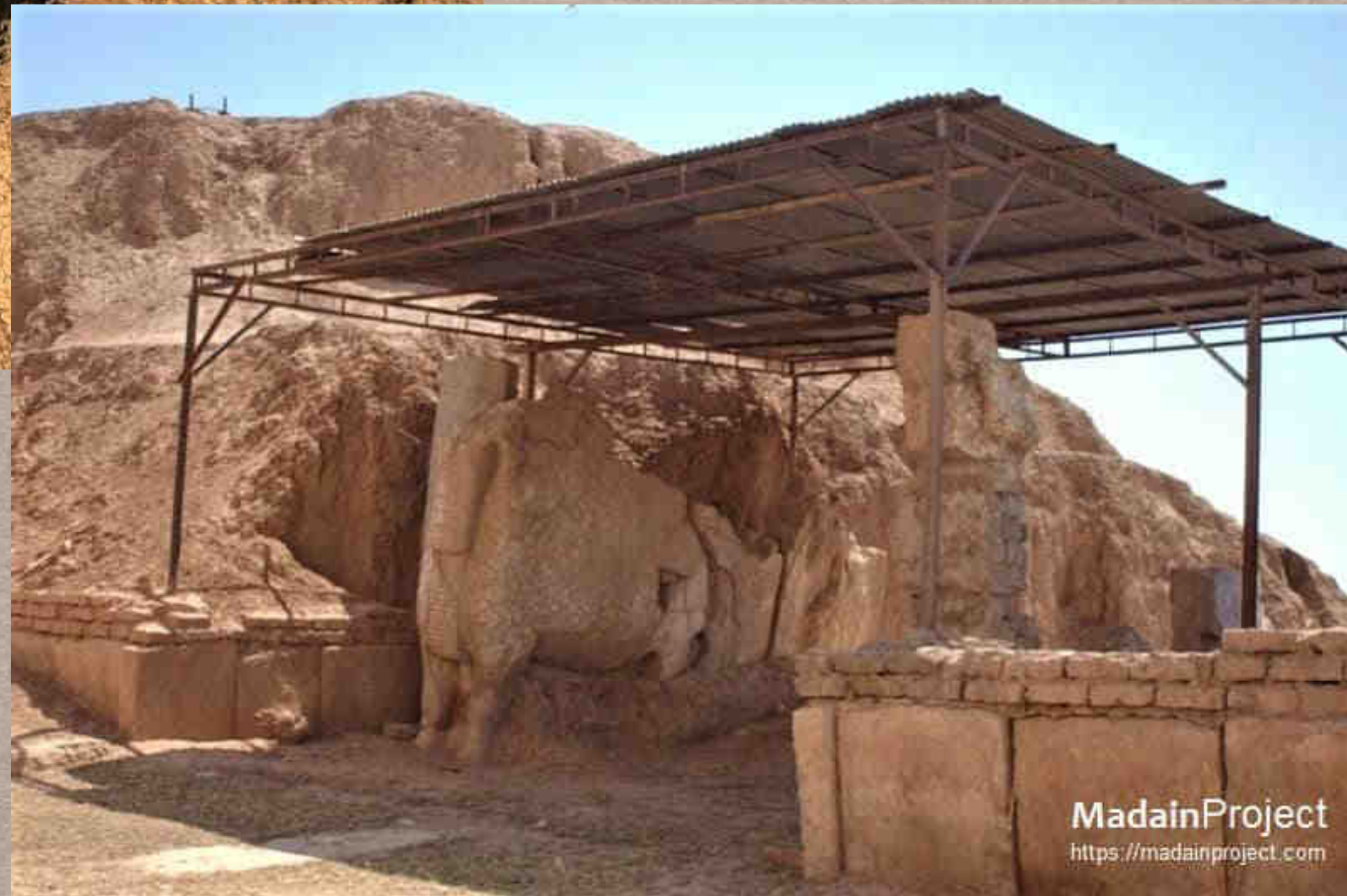
Nahum prophesied that Nineveh would end “with an overflowing flood” (1:8)

- * It occurred when the Tigris River overflowed its banks and destroyed part of Nineveh’s wall.
- * As a result of the flood damage, the Babylonians invaded through the breach in the wall in 62 B.C., plundered the city, and set it on fire.

Nahum prophesied that Nineveh would “be hidden” (3:1).

- * After its destruction in 612 B.C. the city truly was hidden in that it was not discovered until A.D. 1842, some 2,254 years after its destruction.
- * After Nineveh’s destruction in 612 B.C., it has never been rebuilt.

NINEVEH DISCOVERED



OUTLINE OF THE BOOK

I. The Theme and Author, 1:1

II. The Majesty of God, 1:2-14

A. The Attributes of God, 1:2-8

B. The Anger of God, 1:9-14

III. The Judgment of God, 1:15-3:19

A. Judgment Proclaimed, 1:15

B. Judgment Predicted, 2:1-2

C. Judgment Described, 2:3-10

D. Judgment Vindicated, 2:11-3:7

E. Judgment Forewarned, 3:8-10

F. Judgment Inevitable, 3:11-19

HABAKKUK

QUESTIONS TO GOD

ABOUT THE AUTHOR

- * Habakkuk means "One who Embraces".
 - * We know little of Habakkuk beyond the two mentions of his name in this book where he identified himself as "Habakkuk the prophet" ([Habakkuk 1:1](#); [3:1](#)),
 - * Habakkuk also could have been a priest involved with the worship of God at the temple (based on the book's final, psalm-like statement: "For the choir director, on my stringed instruments" ([Habakkuk 3:19](#))).
 - * Habakkuk's prophecy is dated to around 605 BC, the time of King Jehoiakim and before Nebuchadnezzar first invaded Judah and took Daniel and others as captives to Babylon.
-
- * **Chapters:** 3
 - * **Verses:** 56

BACKGROUND OF HABAKKUK

- * Habakkuk contains an extended dialogue between Habakkuk and God ([Habakkuk 1-2](#)).
- * The prophet initiated this conversation based on his distress about God's "inaction" in the world.
- * So much evil thrived, completely in the open, but God remained strangely silent.
- * Where was He? How long would He allow this mess to continue?
- * Instead of God speaking to His people through him, like other prophets, Habakkuk spoke to God and asked Him questions

Habakkuk asked God 2 Major Questions:

Question 1: Why He would allow the increasing evil and sin in Judah to go unpunished (Hab 1:2-4)

Question 2: How could He, a holy God, use the Babylonians, who were more wicked than the Jews, to punish the Jews (1:12-2:1)?

God's answer to the first question: Habakkuk 1:5-11

God's answer to the second question: Habakkuk 2:2-10

BACKGROUND OF HABAKKUK

- * The prophecy of coming judgment at the hands of the Babylonians should have brought repentance and revival, but it did not and evil prevailed in Judah.
- * Jehoiakim was a bad king and the prophet Jeremiah wrote of him, "your eyes and your heart are intent only upon your own dishonest gain, and on shedding innocent blood and on practicing oppression and extortion" (Jer. 22:17; cf. Hab. 1:2-4 and 2 Kings 23:34-24:5).

The best-known verse in this book is

Habakkuk 2:4,

"Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith."

- * He went from questioning God in chapter one to totally trusting God in chapter three. The circumstances remained the same.
- * Nothing had changed except the heart of the prophet who found rest in trusting God.
- * This significant verse is also quoted in Rom 1:17; Gal 3:11; Heb 10:38),
- * It is central to the doctrine of sanctification and growing in faith.

THE GREAT PSALM OF PRAISE

The great psalm of praise:

Habakkuk 3:17-19

"Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: Yet I will rejoice in the LORD, I will joy in the God of my salvation. The LORD God is my strength, and he will make my feet like hinds' feet, and he will make me to walk upon mine high places"

OUTLINE OF THE BOOK

I. Introduction, 1:1

II. Habakkuk's Problems, 1:2-2:20

A. Problem #1: Why Does God Allow Wicked Practices to Continue in Judah? 1:2-4

B. Answer #1, 1:5-11

C. Problem #2: Why Will God Use Wicked People to Punish Judah? 1:12-2:1

D. Answer #2, 2:2-20

III. Habakkuk's Praise, 3:1-19

A. Praise for the Person of God, 3:1-3

B. Praise for the Power of God, 3:4-7

C. Praise for the Purpose of God, 3:8-16

D. Praise Because of Faith in God, 3:17-19

ZEPHANIAH

THE UNIVERSAL JUDGMENT

ABOUT THE AUTHOR

- * Zephaniah means “The Lord Hides or Protects”.
- * In [Zephaniah 1:1](#), the author introduces himself as “Zephaniah son of Cushi, son of Gedaliah, son of Amariah, son of Hezekiah.”
- * Born during the later part of the reign of King Manasseh.
- * The great-great grandson of the godly king Hezekiah (Only prophet of royal descent)
- * Zephaniah was a contemporary of: • Jeremiah • Habakkuk

- * Zephaniah prophesied during the reign of Josiah, the king of Judah from 640 to 609 BC ([Zephaniah 1:1](#)).
- * Zephaniah grew up under the reign of Josiah’s predecessors: Josiah’s grandfather, the evil king Manasseh, and Manasseh’s son, the young and evil Amon.
- * As a young man, the prophet-to-be would have been surrounded by the trappings of idolatry, child sacrifice, and unjust killings—strong influences on a young mind ([2 Kings 21:16](#); [2 Chronicles 33:1-10](#)).
- * But Zephaniah grew into a man of God, able to stand before the people and proclaim God’s message of judgment and hope to a people that had gone astray.

- * **Chapters:** 3
- * **Verses:** 56

THE DAY OF THE LORD

- * This book mentions the day of the Lord more than does any other book in the OT
- * Zephaniah saw in the day of the Lord the destruction of his country, his neighbors, and eventually the whole earth ([Zephaniah 1:2, 4; 2:10](#)).
- * Zephaniah also prophesied of the doom of heathen nations, both in the near future (the fall of Ninevah in 612; [Zeph 2:13](#)) and in the far future ([Zeph 3:8](#)).
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 - To the west: Philistia
 - To the east: Moab and Ammon
 - To the south: Ethiopia
 - To the north: Assyria
- * The book closes with a glorious description of the future Millennium Kingdom.

THE DAY OF THE LORD

- * Zephaniah wrote that the day of the Lord
 1. was near (1:14),
 2. that it would be a time of wrath (1:15),
 3. that it would come as judgment on sin (1:17), and
 4. that ultimately it would result in the blessing of God's presence among His people (3:17).

OUTLINE OF THE BOOK

I. The Author and Time of the Prophecy, 1:1

II. The Prophecies of Judgment, 1:2-3:8

A. Judgment on Judah, 1:2-18

B. An Exhortation to Repent, 2:1-3

C. Judgments on Gentile Nations, 2:4-15

1. Philistia (to the west), 2:4-7

2. Moab and Ammon (to the east), 2:8-11

3. Ethiopia (to the south), 2:12

4. Assyria (to the north), 2:13-15

D. Judgment on Jerusalem, 3:1-7

E. Judgment on the Nations, 3:8

III. The Prophecies of Blessing, 3:9-20

A. Future Blessings for Gentiles, 3:9-10

B. Future Blessings for Jews, 3:11-20

HAGGAI

ENCOURAGEMENT TO REBUILD

ABOUT THE AUTHOR

- * Haggai means "Festival".
- * He was the first prophetic voice after the Babylonian Exile.
- * He was a contemporary of Zechariah
- * There are two references to him in the Book of Ezra: • Ezra 5:1 • Ezra 6:14
- * Haggai 2:3 seems to indicate that the prophet had seen Jerusalem before the destruction of the temple and the exile in 586 BC
- * This means that he was more than 70 years old by the time he delivered his prophecies.
- * Unlike most of the other prophets, Haggai explicitly dated his prophecies, down to the day. He gave four separate messages, the first on August 29, 520 BC (Haggai 1:1); the second on October 17, 520 BC (2:1); and the final two on December 18, 520 BC (2:10, 20).

- * **Chapters: 2**
- * **Verses: 38**

BACKGROUND OF HAGGAI

- * Haggai returned from Babylon with the remnant that returned under the leadership of Zerubbabel.
- * Upon his return, he lived in Jerusalem.
- * God called Haggai to prophesy to the people to finish the Temple, which had been started 15 years earlier when they returned from Babylon but construction had ceased when opposition arose.
- * God used two prophets to urge the people to complete the construction of the Temple.
 - Haggai
 - Zechariah
- * Haggai's prophecies were given in 520 B.C.
- * At the time of the book of Haggai, it had been 16 years since the initial work on rebuilding the Temple had begun.

REBUILDING THE TEMPLE

Chronology of the rebuilding of the Temple:

- 536 B.C. - The work began.
- 534 B.C. - After two year (534 B.C.) the work was discontinued for 14 years.520 B.C. -
- The work was resumed and completed four years later.
- 516 B.C. - The work on the Temple was completed.

(NOTE: 6 years of actual work was done over a 20-year period.)

- ✳ **After thousands of years, the book of Haggai remains unique among the books of Old Testament prophets for one key reason: the people of Judah listened!**
- ✳ The book is addressed to all the people ([Hag 1:13; 2:2](#)), but the message is also particularly addressed to Zerubbabel, the governor, and to Joshua, the high priest ([Hag 1:1; 2:2, 21](#)).

OUTLINE OF THE BOOK

- * *The book contains four appeals, each introduced by “the word of the LORD came” (Hag 1:3, 2:1, 10, 20)*

I. A Call to Construction of the Temple, 1:1-15

- A. Introduction, 1:1-2
- B. The Reprimand, 1:3-6
- C. The Remedy, 1:7-8
- D. The Rebuke from God, 1:9-11
- E. The Reaction of the People, 1:12-15

II. A Call to Courage in the Lord, 2:1-9

III. A Call to Cleanness of Life, 2:10-19

IV. A Call to Confidence in the Future, 2:20-23

ZECHARIAH

ANTICIPATING THE MESSAIAH

ABOUT THE AUTHOR

- * Zechariah means “The Lord Remembers”.
- * Zechariah was the son of Berechiah, the grandson of Iddo, a priest who returned from Babylon with Zerubbabel and Joshua (Neh. 12:4).
- * Was born in Babylon and brought to Jerusalem by his father in the return by Zerubbabel.
- * Was called to prophesy at a young age in 520 B.C.
- * Zechariah was a contemporary of the prophet Haggai(Ezra 5:1; 6:14)
- * Was murdered “between the temple and the altar,” according to Matthew 23:35.

- * This book uses a simple structure of
 - * 8 visions (1:1-6:15),
 - * 4 messages (7:1-8:23)
 - * 2 burdens (9:1-14:21)

- * **Chapters:** 14
- * **Verses:** 211

MESSIANIC PROPHECIES

- * The book of Zechariah contains the clearest and the largest number of messianic (about the Messiah) passages among the Minor Prophets.
- * No part of the Old Testament more clearly sets forth Christ's Person and work, His humiliation and exaltation, and His glorious offices.
- * The Messiah is presented as the Shepherd, the Stone, the Coming King, and the Branch who will remove iniquity.
- * Zechariah pictures Christ in both His first coming ([Zechariah 9:9](#)) and His second coming (9:10-10:12).
- * Jesus will come, according to Zechariah, as Savior, Judge, and ultimately, as the righteous King ruling His people from Jerusalem (14:8-9).
- * We have at least four direct quotations from the Book of Zechariah, each one referring to the Saviour:
 - * **Zech. 9. 9, quoted Matthew 21.5** *"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass"*
 - * **Zech. 11. 13, quoted Matthew 27. 9,10** - *"And the Lord said unto me, Cast it unto the potter: a goodly price that I was prised at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord"*

MESSIANIC PROPHECIES

- * **Zech. 12. 10, quoted John 19. 37** - *"They shall look upon Me whom they have pierced"*
- * **Zech. 13. 7, quoted Matthew 26. 31** - *"Smite the Shepherd, and the sheep shall be scattered: and I will turn Mine hand upon the little ones"*
- * But apart from direct quotations, there are the visions, the promises, the prophecies, the types.
- * It has been well said that Zechariah contains:
 1. Christ coming in lowliness (6. 12; 13. 7).
 2. His rejection and betrayal (11. 12, 13).
 3. His crucifixion (10. 10; 13. 7).
 4. His priesthood (6. 13).
 5. His kingship (6. 13; 9. 9; 14. 9, 16).
 6. His coming in glory (14. 4).
 7. His building the Lord's temple (6. 12, 13).
 8. His reign (9. 10).
 9. His establishment of lasting peace and prosperity (3. 10; 9. 9, 10).

THE EIGHT VISIONS

Zechariah's Eight Night Visions			
	Reference	Subject	Lesson
1	1:7-17	The horseman among the myrtle trees	Yahweh's sovereignty over Israel's restoration
2	1:18-21	The four horns and the four smiths	The triumph of Israel over her enemies
3	ch. 2	The surveyor	Preparations for Israel's future restoration
4	ch. 3	The cleansing and restoration of Joshua	The renewal of Israel's priestly ministry
5	ch. 4	The gold lampstand and the two olive trees	Israel's testimony under Messiah as priest and king
6	5:1-4	The flying scroll	Judgment on Israel for covenant disobedience
7	5:5-11	The woman in the basket	The return of evil to Babylon
8	6:1-8	The four chariots	Judgment on Israel's enemies

OUTLINE OF THE BOOK

- * *The first 8 chapters were written to encourage the people while they were rebuilding the Temple.*
- * *The final six chapters were written after the completion of the temple and anticipate Israel's coming Messiah.*

I. The Call to Repentance, 1:1-6

II. The Visions of Zechariah, 1:7-6:15

- A. The Vision of the Horses and Riders, 1:7-17
- B. The Vision of the Four Horns and Four Craftsmen, 1:18-21
- C. The Vision of the Surveyor, 2:1-13
- D. The Vision of Joshua the High Priest, 3:1-10
- E. The Vision of the Golden Lampstand, 4:1-14
- F. The Vision of the Flying Scroll, 5:1-4
- G. The Vision of the Woman in the Ephah, 5:5-11
- H. The Vision of the Four Chariots, 6:1-8
- I. The Crowning of Joshua, Zech 6:9-15

III. The Questions Concerning Fasts, 7:1-8:23

- A. The Fasts, 7:1-3
- B. The Failure of the People, 7:4-14
- C. The Future for Jerusalem, 8:1-23

IV. The Oracles Concerning the Future, 9:1-14:21

- A. The First Oracle, 9:1-11:17
 - 1. The victories of Alexander the Great, 9:1-8
 - 2. The comings of the King, 9:9-10
 - 3. The victories of the Maccabees, 9:11-17
 - 4. The blessings from Messiah, 10:1-12
 - 5. The rejection of the Shepherd, 11:1-17
- B. The Second Oracle, 12:1-14:21
 - 1. The Lord's care for Jerusalem, 12:1-14
 - 2. The Lord's cleansing of Jerusalem 13:1-9
 - 3. The Lord's second coming to Jerusalem, 14:1-21

MALACHI

FOR A BACKSLIDDEN PEOPLE

ABOUT THE AUTHOR

- * Malachi means "My Messenger".
- * There is no historical record of him, nor is any genealogy given.
- * We do know that his name means "my messenger" and he does exactly that - delivering the message that God has given him.
- * He prophesied about 100 years after the return of the Jews from Babylon to Jerusalem.
- * The Book of Malachi is a prelude to the 400 years of prophetic silence broken finally by the words of the next prophet, John the Baptist.

Malachi 3:1 - "Behold, I send My messenger, And he will prepare the way before Me. And the Lord, whom you seek, Will suddenly come to His temple, Even the Messenger of the covenant, in whom you delight. Behold, He is coming, "Says the LORD of hosts."

- * **Chapters:** 4

- * **Verses:** 55

OVERVIEW OF MALACHI

- * The people of Judah who were exiled from the Promised Land in 605 BC, began returning from Babylon seventy years later.
- * By the time of Malachi, they had been back in their land for more than a 100 years
- * The city and the second Temple had been built, but the initial enthusiasm of the people had diminished.
- * This led to rampant corruption among the priesthood and a spiritual lethargy among the people.
 - * the people and priests had backslidden to the point of making unworthy offerings ([Mal 1:7](#))
 - * delinquent in their tithing ([Mal 3:8](#)),
- * Because their hearts were not devoted to God, their families were not devoted to God.

OVERVIEW OF MALACHI

- * Malachi came along at a time when the people were struggling to believe that God loved them ([Malachi 1:2](#)).
- * The people focused on their unfortunate circumstances and refused to account for their own sinful deeds.
- * Malachi presents God as a Father whose children do not return His love.
- * Malachi rebuked the people for their neglect of the true worship of the Lord ([Mal 1:6](#))
- * He used **a question-and-answer method (23 questions in this book)** to probe into the problems of:
 - Hypocrisy • Infidelity • Mixed marriages • Divorce • False worship • Arrogance
- * Malachi also called God's people to repentance ([Mal 3:7](#)).

OUTLINE OF THE BOOK

I. God's Compassion for Israel, 1:1-5

- A. His Compassion Declared, 1:1-2a
- B. His Compassion Doubted, 1:2b
- C. His Compassion Demonstrated, 1:3-5

II. God's Complaint Against Israel, 1:6-3:15

- A. Cheating, 1:6-14
- B. Unfaithfulness, 2:1-9
- C. Spiritually Mixed Marriages, 2:10-12
- D. Divorce, 2:13-16

E. Impiety and Impertinence, 2:17

F. Parenthesis: The Coming of John the Baptist, 3:1-6

G. Robbery, 3:7-12

H. Arrogance, 3:13-15

III. God's Condemnation of the People, 3:16-4:6

A. The Ungodly People, 3:16-18

B. The Nature of God's Judgment, 4:1-6

MICAH

JUDGMENT AND REDEMPTION OF GOD

ABOUT THE AUTHOR

- * Micah means “Who is like Yahweh”
- * The word has the same derivation as Michael
- * There are many Micahs in Scripture, but this one is identified as a Morasthite ([Micah 1:1](#)) since he was an inhabitant of Moresheth-gath ([Micah 1:14](#)), a place about twenty miles southwest of Jerusalem, near Lachish.
- * Micah prophesied during the days of three kings of Judah:
 - **Jothan** (739-731 B.C.) • **Ahaz** (731-715 B.C.) • **Hezekiah** (715-686 B.C.)
- Micah was a contemporary of:
 - **Hosea** in the Northern Kingdom. • **Isaiah** in the court of Jerusalem in the Southern Kingdom.
- * Although Micah deals primarily with the Southern Kingdom (Judah), he also addresses the Northern Kingdom (Israel) and predicts the fall of Samaria (6:1).
- * Micah’s prophecies ranged from about 735 to 710 B.C., a period of some 25 years.

- * **Chapters:** 7
- * **Verses:** 105

OVERVIEW OF MICAH

- * Micah could well be labeled “the prophet of the city.”
- * **The first 1/3rd of Micah exposes the sins of Judah**
- * Micah writes to bring God’s “lawsuit” against his people (3:8). He indicts Samaria and Jerusalem for their sins (1:2–7).
- * The prophet condemns the rulers, priests, and prophets of Israel who exploit and mislead the people.
- * It is because of their deeds that Jerusalem will be destroyed.
- * **The second 1/3rd of Micah speaks about the impending punishment of God**
- * Both Assyria (5:5–6) and Babylon (4:10) stand ready to carry out God’s judgment.
- * **The final 1/3rd of Micah speaks of Hope and Restoration from God, after the course of punishment**
- * Micah lists specific sins of both the northern and southern kingdoms.
- * These sins include idolatry (1:7; 5:12–14); the seizure of property (2:2, 9); the failure of civil leadership (3:1–3, 9–10; 7:3), religious leadership (3:11), and prophetic leadership (3:5–7, 11); offering sacrifice without truly repenting (6:6–7); and corrupt business practices and violence (6:10–12).

STRIKING PROPHECIES

Mic 1:6-16 – Assyria destroyed Samaria, a miniature of the great destruction of the last days (Micah 4:11-13).

Mic 2:12 – The future regathering of the remnant.

Mic 3:6, 7 – The end of prophecy.

Mic 3:12; 4:9, 10 – Coming destruction of Jerusalem by Babylon and not by Assyria. Jeremiah's life was preserved because of Micah 3:12 (cf. Jeremiah 26:18).

Mic 4:1-8 – The coming kingdom over the entire earth (one world).

Mic 5:2 – The birth of Christ (quoted in Matthew 2:5, 6).

Mic 5:7, 8 – The future ministry of the remnant.

Mic 6:6-8 – God's Expectation.

Mic 7:18, 19 – The True Character of God.

2 VERSES CONNECTED WITH THE LIFE OF JESUS

ABOUT THE BIRTH OF THE MESSIAH

Micah 5:2

"But you, Bethlehem Ephrathah, though you are small among the clans of Judah, out of you will come for me one who will be ruler over Israel, whose origins are from of old, from ancient times."

When commissioning his disciples the first time, Jesus quoted Micah 7:6

Micah 7:6

"For son dishonors father, Daughter rises against her mother, Daughter-in-law against her mother-in-law; A man's enemies are the men of his own household."

OUTLINE OF THE BOOK

I. The Superscription, 1:1

II. A Message of Destruction for Samaria and Judah, 1:2-2:13

A. The Revelation of the Coming Judgment,
Micah 1:2-16

B. The Reasons for the Coming Judgment,
2:1-13

III. A Message of Doom and Deliverance, 3:1-5:15

A. Doom: The Coming Judgment, 3:1-12

1. Judgment on the leaders, 3:1-4
2. Judgment on the false prophets, 3:5-8
3. Judgment on Jerusalem, 3:9-12

B. Deliverance: The Coming Kingdom,
4:1-5:1

1. The glories of the kingdom, 4:1-8
2. The suffering that precedes the kingdom, 4:9-5:1

C. Deliverance: The Coming King, 5:2-15

1. His first coming, 5:2-3
2. His second coming, 5:4-15

IV. A Message of Denunciation, 6:1-7:10

A. God's First Indictment, 6:1-5

B. Israel's First Reply, 6:6-8

C. God's Second Indictment, 6:9-16

D. Israel's Second Reply, 7:1-10

V. Epilogue: Blessings for Israel, 7:11-20

NAHUM

THE JUDGMENT ON NINEVEH

ABOUT THE AUTHOR

- * Nahum means "Comfort" or "Consolation".
- * Nahum was from Elkosh, a village in Galilee
- * It thus proves false the statement in John 7:52 made by Jewish rulers that *"out of Galilee ariseth no prophet."*
- * In addition to Nahum (Na 1:1), Jonah (2 Ki 14:25) and Elijah (1 Ki 17:1) were also from Galilee.
- * **Chapters: 3**
- * **Verses: 43**

BACKGROUND OF NAHUM

- * Nahum's message was to be a consolation, or comfort, to Judah.
- * It was to be a reminder that God will judge the wicked.
- * Nahum, like Obadiah, is a prophet of God with a message about a Gentile nation.
- * Obadiah prophesied of the coming judgment that would come to Edom and Nahum spoke of judgment on Ninevah.
- * Both spoke their messages in Judah.
- * Nahum's message was, Nineveh will be destroyed!
- * In three chapters, almost every verse speaks of the destruction of the great Assyrian city that took place in 612 B.C.
- * More than 100 years earlier when Jonah had prophesied God's message of coming judgment to the people of Ninevah, the king and all the people of the city repented and more than 600,000 people turned to the God of Israel.
- * Sadly these people did not pass down the knowledge of the Lord to their children
- * The people quickly reverted to their cruel and heathen practices. In
- * 722 they had destroyed the Northern Kingdom, Israel and attempted to capture Jerusalem in 701.

THE PROPHECY ABOUT NINEVEH

- * Nineveh had become the mightiest city on earth.
 - * Its walls were 100 feet high & wide enough to accommodate 3 chariots riding side by side - surrounded by a moat 150 feet wide and 60 feet deep.
 - * It is believed that Nineveh could withstand a 20-year siege.

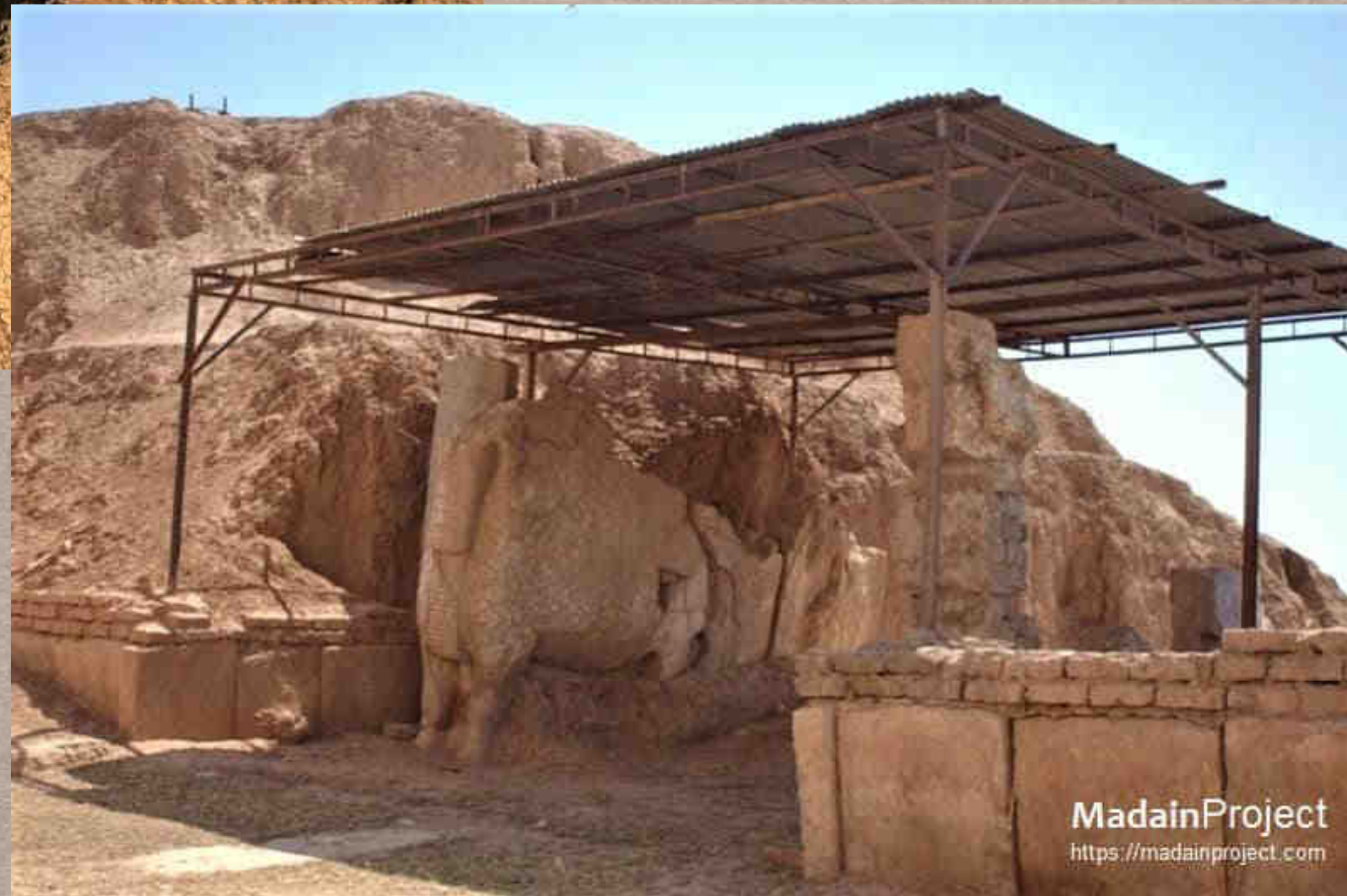
Nahum prophesied that Nineveh would end “with an overflowing flood” (1:8)

- * It occurred when the Tigris River overflowed its banks and destroyed part of Nineveh’s wall.
- * As a result of the flood damage, the Babylonians invaded through the breach in the wall in 62 B.C., plundered the city, and set it on fire.

Nahum prophesied that Nineveh would “be hidden” (3:1).

- * After its destruction in 612 B.C. the city truly was hidden in that it was not discovered until A.D. 1842, some 2,254 years after its destruction.
- * After Nineveh’s destruction in 612 B.C., it has never been rebuilt.

NINEVEH DISCOVERED



OUTLINE OF THE BOOK

I. The Theme and Author, 1:1

II. The Majesty of God, 1:2-14

A. The Attributes of God, 1:2-8

B. The Anger of God, 1:9-14

III. The Judgment of God, 1:15-3:19

A. Judgment Proclaimed, 1:15

B. Judgment Predicted, 2:1-2

C. Judgment Described, 2:3-10

D. Judgment Vindicated, 2:11-3:7

E. Judgment Forewarned, 3:8-10

F. Judgment Inevitable, 3:11-19

HABAKKUK

QUESTIONS TO GOD

ABOUT THE AUTHOR

- * Habakkuk means "One who Embraces".
 - * We know little of Habakkuk beyond the two mentions of his name in this book where he identified himself as "Habakkuk the prophet" ([Habakkuk 1:1](#); [3:1](#)),
 - * Habakkuk also could have been a priest involved with the worship of God at the temple (based on the book's final, psalm-like statement: "For the choir director, on my stringed instruments" ([Habakkuk 3:19](#))).
 - * Habakkuk's prophecy is dated to around 605 BC, the time of King Jehoiakim and before Nebuchadnezzar first invaded Judah and took Daniel and others as captives to Babylon.
-
- * **Chapters: 3**
 - * **Verses: 56**

BACKGROUND OF HABAKKUK

- * Habakkuk contains an extended dialogue between Habakkuk and God ([Habakkuk 1-2](#)).
- * The prophet initiated this conversation based on his distress about God's "inaction" in the world.
- * So much evil thrived, completely in the open, but God remained strangely silent.
- * Where was He? How long would He allow this mess to continue?
- * Instead of God speaking to His people through him, like other prophets, Habakkuk spoke to God and asked Him questions

Habakkuk asked God 2 Major Questions:

Question 1: Why He would allow the increasing evil and sin in Judah to go unpunished (Hab 1:2-4)

Question 2: How could He, a holy God, use the Babylonians, who were more wicked than the Jews, to punish the Jews (1:12-2:1)?

God's answer to the first question: Habakkuk 1:5-11

God's answer to the second question: Habakkuk 2:2-10

BACKGROUND OF HABAKKUK

- * The prophecy of coming judgment at the hands of the Babylonians should have brought repentance and revival, but it did not and evil prevailed in Judah.
- * Jehoiakim was a bad king and the prophet Jeremiah wrote of him, "your eyes and your heart are intent only upon your own dishonest gain, and on shedding innocent blood and on practicing oppression and extortion" (Jer. 22:17; cf. Hab. 1:2-4 and 2 Kings 23:34-24:5).

The best-known verse in this book is

Habakkuk 2:4,

"Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith."

- * He went from questioning God in chapter one to totally trusting God in chapter three. The circumstances remained the same.
- * Nothing had changed except the heart of the prophet who found rest in trusting God.
- * This significant verse is also quoted in Rom 1:17; Gal 3:11; Heb 10:38),
- * It is central to the doctrine of sanctification and growing in faith.

THE GREAT PSALM OF PRAISE

The great psalm of praise:

Habakkuk 3:17-19

"Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: Yet I will rejoice in the LORD, I will joy in the God of my salvation. The LORD God is my strength, and he will make my feet like hinds' feet, and he will make me to walk upon mine high places"

OUTLINE OF THE BOOK

I. Introduction, 1:1

II. Habakkuk's Problems, 1:2-2:20

A. Problem #1: Why Does God Allow Wicked Practices to Continue in Judah? 1:2-4

B. Answer #1, 1:5-11

C. Problem #2: Why Will God Use Wicked People to Punish Judah? 1:12-2:1

D. Answer #2, 2:2-20

III. Habakkuk's Praise, 3:1-19

A. Praise for the Person of God, 3:1-3

B. Praise for the Power of God, 3:4-7

C. Praise for the Purpose of God, 3:8-16

D. Praise Because of Faith in God, 3:17-19

ZEPHANIAH

THE UNIVERSAL JUDGMENT

ABOUT THE AUTHOR

- * Zephaniah means “The Lord Hides or Protects”.
- * In [Zephaniah 1:1](#), the author introduces himself as “Zephaniah son of Cushi, son of Gedaliah, son of Amariah, son of Hezekiah.”
- * Born during the later part of the reign of King Manasseh.
- * The great-great grandson of the godly king Hezekiah (Only prophet of royal descent)
- * Zephaniah was a contemporary of: • Jeremiah • Habakkuk

- * Zephaniah prophesied during the reign of Josiah, the king of Judah from 640 to 609 BC ([Zephaniah 1:1](#)).
- * Zephaniah grew up under the reign of Josiah’s predecessors: Josiah’s grandfather, the evil king Manasseh, and Manasseh’s son, the young and evil Amon.
- * As a young man, the prophet-to-be would have been surrounded by the trappings of idolatry, child sacrifice, and unjust killings—strong influences on a young mind ([2 Kings 21:16](#); [2 Chronicles 33:1-10](#)).
- * But Zephaniah grew into a man of God, able to stand before the people and proclaim God’s message of judgment and hope to a people that had gone astray.

- * **Chapters:** 3
- * **Verses:** 56

THE DAY OF THE LORD

- * This book mentions the day of the Lord more than does any other book in the OT
- * Zephaniah saw in the day of the Lord the destruction of his country, his neighbors, and eventually the whole earth (Zephaniah 1:2, 4; 2:10).
- * Zephaniah also prophesied of the doom of heathen nations, both in the near future (the fall of Ninevah in 612; **Zeph 2:13**) and in the far future (**Zeph 3:8**).
- * Zephaniah pronounces God's coming judgment upon the nations that surround Judah.
 - To the west: Philistia
 - To the east: Moab and Ammon
 - To the south: Ethiopia
 - To the north: Assyria
- * The book closes with a glorious description of the future Millennium Kingdom.

THE DAY OF THE LORD

- * Zephaniah wrote that the day of the Lord
 1. was near (1:14),
 2. that it would be a time of wrath (1:15),
 3. that it would come as judgment on sin (1:17), and
 4. that ultimately it would result in the blessing of God's presence among His people (3:17).

OUTLINE OF THE BOOK

I. The Author and Time of the Prophecy, 1:1

II. The Prophecies of Judgment, 1:2-3:8

A. Judgment on Judah, 1:2-18

B. An Exhortation to Repent, 2:1-3

C. Judgments on Gentile Nations, 2:4-15

1. Philistia (to the west), 2:4-7

2. Moab and Ammon (to the east), 2:8-11

3. Ethiopia (to the south), 2:12

4. Assyria (to the north), 2:13-15

D. Judgment on Jerusalem, 3:1-7

E. Judgment on the Nations, 3:8

III. The Prophecies of Blessing, 3:9-20

A. Future Blessings for Gentiles, 3:9-10

B. Future Blessings for Jews, 3:11-20

HAGGAI

ENCOURAGEMENT TO REBUILD

ABOUT THE AUTHOR

- * Haggai means "Festival".
- * He was the first prophetic voice after the Babylonian Exile.
- * He was a contemporary of Zechariah
- * There are two references to him in the Book of Ezra: • Ezra 5:1 • Ezra 6:14
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- * **Chapters: 2**
- * **Verses: 38**

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- * Haggai returned from Babylon with the remnant that returned under the leadership of Zerubbabel.
- * Upon his return, he lived in Jerusalem.
- * God called Haggai to prophesy to the people to finish the Temple, which had been started 15 years earlier when they returned from Babylon but construction had ceased when opposition arose.
- * God used two prophets to urge the people to complete the construction of the Temple.
 - Haggai
 - Zechariah
- * Haggai's prophecies were given in 520 B.C.
- * At the time of the book of Haggai, it had been 16 years since the initial work on rebuilding the Temple had begun.

REBUILDING THE TEMPLE

Chronology of the rebuilding of the Temple:

- 536 B.C. - The work began.
- 534 B.C. - After two year (534 B.C.) the work was discontinued for 14 years.520 B.C. -
- The work was resumed and completed four years later.
- 516 B.C. - The work on the Temple was completed.

(NOTE: 6 years of actual work was done over a 20-year period.)

- * **After thousands of years, the book of Haggai remains unique among the books of Old Testament prophets for one key reason: the people of Judah listened!**
- * The book is addressed to all the people ([Hag 1:13; 2:2](#)), but the message is also particularly addressed to Zerubbabel, the governor, and to Joshua, the high priest ([Hag 1:1; 2:2, 21](#)).

OUTLINE OF THE BOOK

- * *The book contains four appeals, each introduced by “the word of the LORD came” (Hag 1:3, 2:1, 10, 20)*

I. A Call to Construction of the Temple, 1:1-15

- A. Introduction, 1:1-2
- B. The Reprimand, 1:3-6
- C. The Remedy, 1:7-8
- D. The Rebuke from God, 1:9-11
- E. The Reaction of the People, 1:12-15

II. A Call to Courage in the Lord, 2:1-9

III. A Call to Cleanness of Life, 2:10-19

IV. A Call to Confidence in the Future, 2:20-23

ZECHARIAH

ANTICIPATING THE MESSAIAH

ABOUT THE AUTHOR

- * Zechariah means “The Lord Remembers”.
 - * Zechariah was the son of Berechiah, the grandson of Iddo, a priest who returned from Babylon with Zerubbabel and Joshua (Neh. 12:4).
 - * Was born in Babylon and brought to Jerusalem by his father in the return by Zerubbabel.
 - * Was called to prophesy at a young age in 520 B.C.
 - * Zechariah was a contemporary of the prophet Haggai (Ezra 5:1; 6:14)
 - * Was murdered “between the temple and the altar,” according to Matthew 23:35.
-
- * This book uses a simple structure of
 - * 8 visions (1:1–6:15),
 - * 4 messages (7:1–8:23)
 - * 2 burdens (9:1–14:21)
-
- * **Chapters:** 14
 - * **Verses:** 211

MESSIANIC PROPHECIES

- * The book of Zechariah contains the clearest and the largest number of messianic (about the Messiah) passages among the Minor Prophets.
- * No part of the Old Testament more clearly sets forth Christ's Person and work, His humiliation and exaltation, and His glorious offices.
- * The Messiah is presented as the Shepherd, the Stone, the Coming King, and the Branch who will remove iniquity.
- * Zechariah pictures Christ in both His first coming ([Zechariah 9:9](#)) and His second coming (9:10-10:12).
- * Jesus will come, according to Zechariah, as Savior, Judge, and ultimately, as the righteous King ruling His people from Jerusalem (14:8-9).
- * We have at least four direct quotations from the Book of Zechariah, each one referring to the Saviour:
 - * **Zech. 9. 9, quoted Matthew 21.5** *"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass"*
 - * **Zech. 11. 13, quoted Matthew 27. 9,10** - *"And the Lord said unto me, Cast it unto the potter: a goodly price that I was prised at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord"*

MESSIANIC PROPHECIES

- * **Zech. 12. 10, quoted John 19. 37** - *"They shall look upon Me whom they have pierced"*
- * **Zech. 13. 7, quoted Matthew 26. 31** - *"Smite the Shepherd, and the sheep shall be scattered: and I will turn Mine hand upon the little ones"*
- * But apart from direct quotations, there are the visions, the promises, the prophecies, the types.
- * It has been well said that Zechariah contains:
 1. Christ coming in lowliness (6. 12; 13. 7).
 2. His rejection and betrayal (11. 12, 13).
 3. His crucifixion (10. 10; 13. 7).
 4. His priesthood (6. 13).
 5. His kingship (6. 13; 9. 9; 14. 9, 16).
 6. His coming in glory (14. 4).
 7. His building the Lord's temple (6. 12, 13).
 8. His reign (9. 10).
 9. His establishment of lasting peace and prosperity (3. 10; 9. 9, 10).

THE EIGHT VISIONS

Zechariah's Eight Night Visions			
	Reference	Subject	Lesson
1	1:7-17	The horseman among the myrtle trees	Yahweh's sovereignty over Israel's restoration
2	1:18-21	The four horns and the four smiths	The triumph of Israel over her enemies
3	ch. 2	The surveyor	Preparations for Israel's future restoration
4	ch. 3	The cleansing and restoration of Joshua	The renewal of Israel's priestly ministry
5	ch. 4	The gold lampstand and the two olive trees	Israel's testimony under Messiah as priest and king
6	5:1-4	The flying scroll	Judgment on Israel for covenant disobedience
7	5:5-11	The woman in the basket	The return of evil to Babylon
8	6:1-8	The four chariots	Judgment on Israel's enemies

OUTLINE OF THE BOOK

- * *The first 8 chapters were written to encourage the people while they were rebuilding the Temple.*
- * *The final six chapters were written after the completion of the temple and anticipate Israel's coming Messiah.*

I. The Call to Repentance, 1:1-6

II. The Visions of Zechariah, 1:7-6:15

- A. The Vision of the Horses and Riders, 1:7-17
- B. The Vision of the Four Horns and Four Craftsmen, 1:18-21
- C. The Vision of the Surveyor, 2:1-13
- D. The Vision of Joshua the High Priest, 3:1-10
- E. The Vision of the Golden Lampstand, 4:1-14
- F. The Vision of the Flying Scroll, 5:1-4
- G. The Vision of the Woman in the Ephah, 5:5-11
- H. The Vision of the Four Chariots, 6:1-8
- I. The Crowning of Joshua, Zech 6:9-15

III. The Questions Concerning Fasts, 7:1-8:23

- A. The Fasts, 7:1-3
- B. The Failure of the People, 7:4-14
- C. The Future for Jerusalem, 8:1-23

IV. The Oracles Concerning the Future, 9:1-14:21

- A. The First Oracle, 9:1-11:17
 - 1. The victories of Alexander the Great, 9:1-8
 - 2. The comings of the King, 9:9-10
 - 3. The victories of the Maccabees, 9:11-17
 - 4. The blessings from Messiah, 10:1-12
 - 5. The rejection of the Shepherd, 11:1-17
- B. The Second Oracle, 12:1-14:21
 - 1. The Lord's care for Jerusalem, 12:1-14
 - 2. The Lord's cleansing of Jerusalem 13:1-9
 - 3. The Lord's second coming to Jerusalem, 14:1-21

MALACHI

FOR A BACKSLIDDEN PEOPLE

ABOUT THE AUTHOR

- * Malachi means "My Messenger".
- * There is no historical record of him, nor is any genealogy given.
- * We do know that his name means "my messenger" and he does exactly that - delivering the message that God has given him.
- * He prophesied about 100 years after the return of the Jews from Babylon to Jerusalem.
- * The Book of Malachi is a prelude to the 400 years of prophetic silence broken finally by the words of the next prophet, John the Baptist.

Malachi 3:1 - "Behold, I send My messenger, And he will prepare the way before Me. And the Lord, whom you seek, Will suddenly come to His temple, Even the Messenger of the covenant, in whom you delight. Behold, He is coming, "Says the LORD of hosts."

- * **Chapters:** 4

- * **Verses:** 55

OVERVIEW OF MALACHI

- * The people of Judah who were exiled from the Promised Land in 605 BC, began returning from Babylon seventy years later.
- * By the time of Malachi, they had been back in their land for more than a 100 years
- * The city and the second Temple had been built, but the initial enthusiasm of the people had diminished.
- * This led to rampant corruption among the priesthood and a spiritual lethargy among the people.
 - * the people and priests had backslidden to the point of making unworthy offerings ([Mal 1:7](#))
 - * delinquent in their tithing ([Mal 3:8](#)),
- * Because their hearts were not devoted to God, their families were not devoted to God.

OVERVIEW OF MALACHI

- * Malachi came along at a time when the people were struggling to believe that God loved them ([Malachi 1:2](#)).
- * The people focused on their unfortunate circumstances and refused to account for their own sinful deeds.
- * Malachi presents God as a Father whose children do not return His love.
- * Malachi rebuked the people for their neglect of the true worship of the Lord ([Mal 1:6](#))
- * He used **a question-and-answer method (23 questions in this book)** to probe into the problems of:
 - Hypocrisy • Infidelity • Mixed marriages • Divorce • False worship • Arrogance
- * Malachi also called God's people to repentance ([Mal 3:7](#)).

OUTLINE OF THE BOOK

I. God's Compassion for Israel, 1:1-5

- A. His Compassion Declared, 1:1-2a
- B. His Compassion Doubted, 1:2b
- C. His Compassion Demonstrated, 1:3-5

II. God's Complaint Against Israel, 1:6-3:15

- A. Cheating, 1:6-14
- B. Unfaithfulness, 2:1-9
- C. Spiritually Mixed Marriages, 2:10-12
- D. Divorce, 2:13-16

E. Impiety and Impertinence, 2:17

F. Parenthesis: The Coming of John the Baptist, 3:1-6

G. Robbery, 3:7-12

H. Arrogance, 3:13-15

III. God's Condemnation of the People, 3:16-4:6

A. The Ungodly People, 3:16-18

B. The Nature of God's Judgment, 4:1-6

MICAH

JUDGMENT AND REDEMPTION OF GOD

ABOUT THE AUTHOR

- * Micah means “Who is like Yahweh”
- * The word has the same derivation as Michael
- * There are many Micahs in Scripture, but this one is identified as a Morasthite ([Micah 1:1](#)) since he was an inhabitant of Moresheth-gath ([Micah 1:14](#)), a place about twenty miles southwest of Jerusalem, near Lachish.
- * Micah prophesied during the days of three kings of Judah:
 - **Jothan** (739-731 B.C.) • **Ahaz** (731-715 B.C.) • **Hezekiah** (715-686 B.C.)
- Micah was a contemporary of:
 - **Hosea** in the Northern Kingdom. • **Isaiah** in the court of Jerusalem in the Southern Kingdom.
- * Although Micah deals primarily with the Southern Kingdom (Judah), he also addresses the Northern Kingdom (Israel) and predicts the fall of Samaria (6:1).
- * Micah’s prophecies ranged from about 735 to 710 B.C., a period of some 25 years.

- * **Chapters:** 7
- * **Verses:** 105

OVERVIEW OF MICAH

- * Micah could well be labeled “the prophet of the city.”
- * **The first 1/3rd of Micah exposes the sins of Judah**
- * Micah writes to bring God’s “lawsuit” against his people (3:8). He indicts Samaria and Jerusalem for their sins (1:2–7).
- * The prophet condemns the rulers, priests, and prophets of Israel who exploit and mislead the people.
- * It is because of their deeds that Jerusalem will be destroyed.
- * **The second 1/3rd of Micah speaks about the impending punishment of God**
- * Both Assyria (5:5–6) and Babylon (4:10) stand ready to carry out God’s judgment.
- * **The final 1/3rd of Micah speaks of Hope and Restoration from God, after the course of punishment**
- * Micah lists specific sins of both the northern and southern kingdoms.
- * These sins include idolatry (1:7; 5:12–14); the seizure of property (2:2, 9); the failure of civil leadership (3:1–3, 9–10; 7:3), religious leadership (3:11), and prophetic leadership (3:5–7, 11); offering sacrifice without truly repenting (6:6–7); and corrupt business practices and violence (6:10–12).

STRIKING PROPHECIES

Mic 1:6-16 – Assyria destroyed Samaria, a miniature of the great destruction of the last days (Micah 4:11-13).

Mic 2:12 – The future regathering of the remnant.

Mic 3:6, 7 – The end of prophecy.

Mic 3:12; 4:9, 10 – Coming destruction of Jerusalem by Babylon and not by Assyria. Jeremiah's life was preserved because of Micah 3:12 (cf. Jeremiah 26:18).

Mic 4:1-8 – The coming kingdom over the entire earth (one world).

Mic 5:2 – The birth of Christ (quoted in Matthew 2:5, 6).

Mic 5:7, 8 – The future ministry of the remnant.

Mic 6:6-8 – God's Expectation.

Mic 7:18, 19 – The True Character of God.

2 VERSES CONNECTED WITH THE LIFE OF JESUS

ABOUT THE BIRTH OF THE MESSIAH

Micah 5:2

"But you, Bethlehem Ephrathah, though you are small among the clans of Judah, out of you will come for me one who will be ruler over Israel, whose origins are from of old, from ancient times."

When commissioning his disciples the first time, Jesus quoted Micah 7:6

Micah 7:6

"For son dishonors father, Daughter rises against her mother, Daughter-in-law against her mother-in-law; A man's enemies are the men of his own household."

OUTLINE OF THE BOOK

I. The Superscription, 1:1

II. A Message of Destruction for Samaria and Judah, 1:2-2:13

A. The Revelation of the Coming Judgment,
Micah 1:2-16

B. The Reasons for the Coming Judgment,
2:1-13

III. A Message of Doom and Deliverance, 3:1-5:15

A. Doom: The Coming Judgment, 3:1-12

1. Judgment on the leaders, 3:1-4
2. Judgment on the false prophets, 3:5-8
3. Judgment on Jerusalem, 3:9-12

B. Deliverance: The Coming Kingdom,
4:1-5:1

1. The glories of the kingdom, 4:1-8
2. The suffering that precedes the kingdom, 4:9-5:1

C. Deliverance: The Coming King, 5:2-15

1. His first coming, 5:2-3
2. His second coming, 5:4-15

IV. A Message of Denunciation, 6:1-7:10

A. God's First Indictment, 6:1-5

B. Israel's First Reply, 6:6-8

C. God's Second Indictment, 6:9-16

D. Israel's Second Reply, 7:1-10

V. Epilogue: Blessings for Israel, 7:11-20

NAHUM

THE JUDGMENT ON NINEVEH

ABOUT THE AUTHOR

- * Nahum means "Comfort" or "Consolation".
- * Nahum was from Elkosh, a village in Galilee
- * It thus proves false the statement in John 7:52 made by Jewish rulers that *"out of Galilee ariseth no prophet."*
- * In addition to Nahum (Na 1:1), Jonah (2 Ki 14:25) and Elijah (1 Ki 17:1) were also from Galilee.
- * **Chapters: 3**
- * **Verses: 43**

BACKGROUND OF NAHUM

- * Nahum's message was to be a consolation, or comfort, to Judah.
- * It was to be a reminder that God will judge the wicked.
- * Nahum, like Obadiah, is a prophet of God with a message about a Gentile nation.
- * Obadiah prophesied of the coming judgment that would come to Edom and Nahum spoke of judgment on Ninevah.
- * Both spoke their messages in Judah.
- * Nahum's message was, Nineveh will be destroyed!
- * In three chapters, almost every verse speaks of the destruction of the great Assyrian city that took place in 612 B.C.
- * More than 100 years earlier when Jonah had prophesied God's message of coming judgment to the people of Ninevah, the king and all the people of the city repented and more than 600,000 people turned to the God of Israel.
- * Sadly these people did not pass down the knowledge of the Lord to their children
- * The people quickly reverted to their cruel and heathen practices. In
- * 722 they had destroyed the Northern Kingdom, Israel and attempted to capture Jerusalem in 701.

THE PROPHECY ABOUT NINEVEH

- * Nineveh had become the mightiest city on earth.
 - * Its walls were 100 feet high & wide enough to accommodate 3 chariots riding side by side - surrounded by a moat 150 feet wide and 60 feet deep.
 - * It is believed that Nineveh could withstand a 20-year siege.

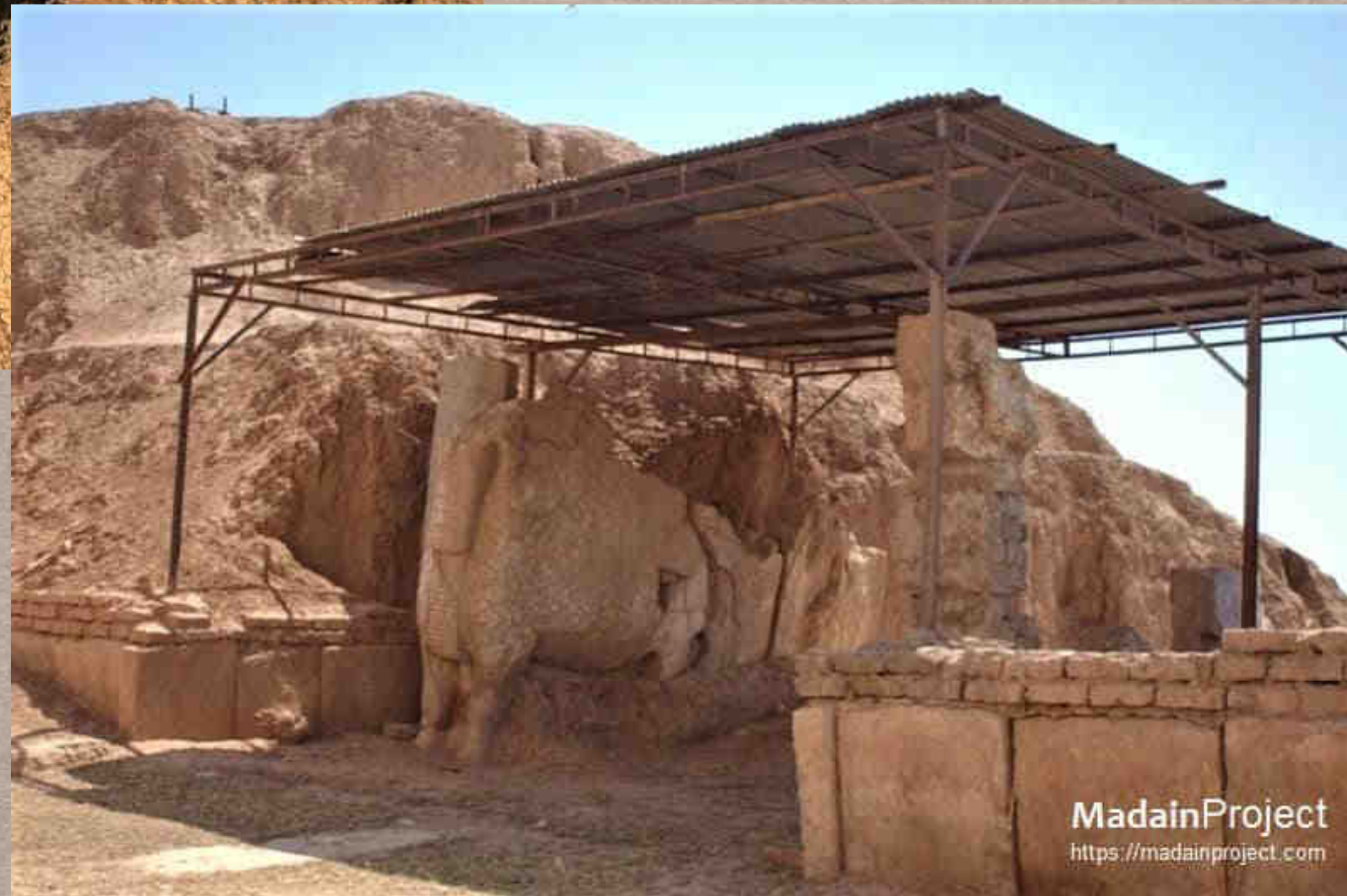
Nahum prophesied that Nineveh would end “with an overflowing flood” (1:8)

- * It occurred when the Tigris River overflowed its banks and destroyed part of Nineveh’s wall.
- * As a result of the flood damage, the Babylonians invaded through the breach in the wall in 62 B.C., plundered the city, and set it on fire.

Nahum prophesied that Nineveh would “be hidden” (3:1).

- * After its destruction in 612 B.C. the city truly was hidden in that it was not discovered until A.D. 1842, some 2,254 years after its destruction.
- * After Nineveh’s destruction in 612 B.C., it has never been rebuilt.

NINEVEH DISCOVERED



OUTLINE OF THE BOOK

I. The Theme and Author, 1:1

II. The Majesty of God, 1:2-14

A. The Attributes of God, 1:2-8

B. The Anger of God, 1:9-14

III. The Judgment of God, 1:15-3:19

A. Judgment Proclaimed, 1:15

B. Judgment Predicted, 2:1-2

C. Judgment Described, 2:3-10

D. Judgment Vindicated, 2:11-3:7

E. Judgment Forewarned, 3:8-10

F. Judgment Inevitable, 3:11-19

HABAKKUK

QUESTIONS TO GOD

ABOUT THE AUTHOR

- * Habakkuk means "One who Embraces".
 - * We know little of Habakkuk beyond the two mentions of his name in this book where he identified himself as "Habakkuk the prophet" ([Habakkuk 1:1](#); [3:1](#)),
 - * Habakkuk also could have been a priest involved with the worship of God at the temple (based on the book's final, psalm-like statement: "For the choir director, on my stringed instruments" ([Habakkuk 3:19](#))).
 - * Habakkuk's prophecy is dated to around 605 BC, the time of King Jehoiakim and before Nebuchadnezzar first invaded Judah and took Daniel and others as captives to Babylon.
-
- * **Chapters:** 3
 - * **Verses:** 56

BACKGROUND OF HABAKKUK

- * Habakkuk contains an extended dialogue between Habakkuk and God ([Habakkuk 1-2](#)).
- * The prophet initiated this conversation based on his distress about God's "inaction" in the world.
- * So much evil thrived, completely in the open, but God remained strangely silent.
- * Where was He? How long would He allow this mess to continue?
- * Instead of God speaking to His people through him, like other prophets, Habakkuk spoke to God and asked Him questions

Habakkuk asked God 2 Major Questions:

Question 1: Why He would allow the increasing evil and sin in Judah to go unpunished (Hab 1:2-4)

Question 2: How could He, a holy God, use the Babylonians, who were more wicked than the Jews, to punish the Jews (1:12-2:1)?

God's answer to the first question: Habakkuk 1:5-11

God's answer to the second question: Habakkuk 2:2-10

BACKGROUND OF HABAKKUK

- * The prophecy of coming judgment at the hands of the Babylonians should have brought repentance and revival, but it did not and evil prevailed in Judah.
- * Jehoiakim was a bad king and the prophet Jeremiah wrote of him, "your eyes and your heart are intent only upon your own dishonest gain, and on shedding innocent blood and on practicing oppression and extortion" (Jer. 22:17; cf. Hab. 1:2-4 and 2 Kings 23:34-24:5).

The best-known verse in this book is

Habakkuk 2:4,

"Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith."

- * He went from questioning God in chapter one to totally trusting God in chapter three. The circumstances remained the same.
- * Nothing had changed except the heart of the prophet who found rest in trusting God.
- * This significant verse is also quoted in Rom 1:17; Gal 3:11; Heb 10:38),
- * It is central to the doctrine of sanctification and growing in faith.

THE GREAT PSALM OF PRAISE

The great psalm of praise:

Habakkuk 3:17-19

"Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: Yet I will rejoice in the LORD, I will joy in the God of my salvation. The LORD God is my strength, and he will make my feet like hinds' feet, and he will make me to walk upon mine high places"

OUTLINE OF THE BOOK

I. Introduction, 1:1

II. Habakkuk's Problems, 1:2-2:20

A. Problem #1: Why Does God Allow Wicked Practices to Continue in Judah? 1:2-4

B. Answer #1, 1:5-11

C. Problem #2: Why Will God Use Wicked People to Punish Judah? 1:12-2:1

D. Answer #2, 2:2-20

III. Habakkuk's Praise, 3:1-19

A. Praise for the Person of God, 3:1-3

B. Praise for the Power of God, 3:4-7

C. Praise for the Purpose of God, 3:8-16

D. Praise Because of Faith in God, 3:17-19

ZEPHANIAH

THE UNIVERSAL JUDGMENT

ABOUT THE AUTHOR

- * Zephaniah means “The Lord Hides or Protects”.
- * In [Zephaniah 1:1](#), the author introduces himself as “Zephaniah son of Cushi, son of Gedaliah, son of Amariah, son of Hezekiah.”
- * Born during the later part of the reign of King Manasseh.
- * The great-great grandson of the godly king Hezekiah (Only prophet of royal descent)
- * Zephaniah was a contemporary of: • Jeremiah • Habakkuk

- * Zephaniah prophesied during the reign of Josiah, the king of Judah from 640 to 609 BC ([Zephaniah 1:1](#)).
- * Zephaniah grew up under the reign of Josiah’s predecessors: Josiah’s grandfather, the evil king Manasseh, and Manasseh’s son, the young and evil Amon.
- * As a young man, the prophet-to-be would have been surrounded by the trappings of idolatry, child sacrifice, and unjust killings—strong influences on a young mind ([2 Kings 21:16](#); [2 Chronicles 33:1-10](#)).
- * But Zephaniah grew into a man of God, able to stand before the people and proclaim God’s message of judgment and hope to a people that had gone astray.

- * **Chapters:** 3
- * **Verses:** 56

THE DAY OF THE LORD

- * This book mentions the day of the Lord more than does any other book in the OT
- * Zephaniah saw in the day of the Lord the destruction of his country, his neighbors, and eventually the whole earth ([Zephaniah 1:2, 4; 2:10](#)).
- * Zephaniah also prophesied of the doom of heathen nations, both in the near future (the fall of Ninevah in 612; [Zeph 2:13](#)) and in the far future ([Zeph 3:8](#)).
- * Zephaniah pronounces God's coming judgment upon the nations that surround Judah.
 - To the west: Philistia
 - To the east: Moab and Ammon
 - To the south: Ethiopia
 - To the north: Assyria
- * The book closes with a glorious description of the future Millennium Kingdom.

THE DAY OF THE LORD

- * Zephaniah wrote that the day of the Lord
 1. was near (1:14),
 2. that it would be a time of wrath (1:15),
 3. that it would come as judgment on sin (1:17), and
 4. that ultimately it would result in the blessing of God's presence among His people (3:17).

OUTLINE OF THE BOOK

I. The Author and Time of the Prophecy, 1:1

II. The Prophecies of Judgment, 1:2-3:8

A. Judgment on Judah, 1:2-18

B. An Exhortation to Repent, 2:1-3

C. Judgments on Gentile Nations, 2:4-15

1. Philistia (to the west), 2:4-7

2. Moab and Ammon (to the east), 2:8-11

3. Ethiopia (to the south), 2:12

4. Assyria (to the north), 2:13-15

D. Judgment on Jerusalem, 3:1-7

E. Judgment on the Nations, 3:8

III. The Prophecies of Blessing, 3:9-20

A. Future Blessings for Gentiles, 3:9-10

B. Future Blessings for Jews, 3:11-20

HAGGAI

ENCOURAGEMENT TO REBUILD

ABOUT THE AUTHOR

- * Haggai means "Festival".
- * He was the first prophetic voice after the Babylonian Exile.
- * He was a contemporary of Zechariah
- * There are two references to him in the Book of Ezra: • Ezra 5:1 • Ezra 6:14
- * Haggai 2:3 seems to indicate that the prophet had seen Jerusalem before the destruction of the temple and the exile in 586 BC
- * This means that he was more than 70 years old by the time he delivered his prophecies.
- * Unlike most of the other prophets, Haggai explicitly dated his prophecies, down to the day. He gave four separate messages, the first on August 29, 520 BC (Haggai 1:1); the second on October 17, 520 BC (2:1); and the final two on December 18, 520 BC (2:10, 20).

- * **Chapters: 2**
- * **Verses: 38**

BACKGROUND OF HAGGAI

- * Haggai returned from Babylon with the remnant that returned under the leadership of Zerubbabel.
- * Upon his return, he lived in Jerusalem.
- * God called Haggai to prophesy to the people to finish the Temple, which had been started 15 years earlier when they returned from Babylon but construction had ceased when opposition arose.
- * God used two prophets to urge the people to complete the construction of the Temple.
 - Haggai
 - Zechariah
- * Haggai's prophecies were given in 520 B.C.
- * At the time of the book of Haggai, it had been 16 years since the initial work on rebuilding the Temple had begun.

REBUILDING THE TEMPLE

Chronology of the rebuilding of the Temple:

- 536 B.C. - The work began.
- 534 B.C. - After two year (534 B.C.) the work was discontinued for 14 years.520 B.C. -
- The work was resumed and completed four years later.
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(NOTE: 6 years of actual work was done over a 20-year period.)

- ✳ **After thousands of years, the book of Haggai remains unique among the books of Old Testament prophets for one key reason: the people of Judah listened!**
- ✳ The book is addressed to all the people ([Hag 1:13; 2:2](#)), but the message is also particularly addressed to Zerubbabel, the governor, and to Joshua, the high priest ([Hag 1:1; 2:2, 21](#)).

OUTLINE OF THE BOOK

- * *The book contains four appeals, each introduced by “the word of the LORD came” (Hag 1:3, 2:1, 10, 20)*

I. A Call to Construction of the Temple, 1:1-15

- A. Introduction, 1:1-2
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II. A Call to Courage in the Lord, 2:1-9

III. A Call to Cleanness of Life, 2:10-19

IV. A Call to Confidence in the Future, 2:20-23

ZECHARIAH

ANTICIPATING THE MESSAIAH

ABOUT THE AUTHOR

- * Zechariah means “The Lord Remembers”.
- * Zechariah was the son of Berechiah, the grandson of Iddo, a priest who returned from Babylon with Zerubbabel and Joshua (Neh. 12:4).
- * Was born in Babylon and brought to Jerusalem by his father in the return by Zerubbabel.
- * Was called to prophesy at a young age in 520 B.C.
- * Zechariah was a contemporary of the prophet Haggai(Ezra 5:1; 6:14)
- * Was murdered “between the temple and the altar,” according to Matthew 23:35.

- * This book uses a simple structure of
 - * 8 visions (1:1-6:15),
 - * 4 messages (7:1-8:23)
 - * 2 burdens (9:1-14:21)

- * **Chapters:** 14
- * **Verses:** 211

MESSIANIC PROPHECIES

- * The book of Zechariah contains the clearest and the largest number of messianic (about the Messiah) passages among the Minor Prophets.
- * No part of the Old Testament more clearly sets forth Christ's Person and work, His humiliation and exaltation, and His glorious offices.
- * The Messiah is presented as the Shepherd, the Stone, the Coming King, and the Branch who will remove iniquity.
- * Zechariah pictures Christ in both His first coming ([Zechariah 9:9](#)) and His second coming (9:10-10:12).
- * Jesus will come, according to Zechariah, as Savior, Judge, and ultimately, as the righteous King ruling His people from Jerusalem (14:8-9).
- * We have at least four direct quotations from the Book of Zechariah, each one referring to the Saviour:
 - * **Zech. 9. 9, quoted Matthew 21.5** *"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass"*
 - * **Zech. 11. 13, quoted Matthew 27. 9,10** - *"And the Lord said unto me, Cast it unto the potter: a goodly price that I was prised at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord"*

MESSIANIC PROPHECIES

- * **Zech. 12. 10, quoted John 19. 37** - *"They shall look upon Me whom they have pierced"*
- * **Zech. 13. 7, quoted Matthew 26. 31** - *"Smite the Shepherd, and the sheep shall be scattered: and I will turn Mine hand upon the little ones"*
- * But apart from direct quotations, there are the visions, the promises, the prophecies, the types.
- * It has been well said that Zechariah contains:
 1. Christ coming in lowliness (6. 12; 13. 7).
 2. His rejection and betrayal (11. 12, 13).
 3. His crucifixion (10. 10; 13. 7).
 4. His priesthood (6. 13).
 5. His kingship (6. 13; 9. 9; 14. 9, 16).
 6. His coming in glory (14. 4).
 7. His building the Lord's temple (6. 12, 13).
 8. His reign (9. 10).
 9. His establishment of lasting peace and prosperity (3. 10; 9. 9, 10).

THE EIGHT VISIONS

Zechariah's Eight Night Visions			
	Reference	Subject	Lesson
1	1:7-17	The horseman among the myrtle trees	Yahweh's sovereignty over Israel's restoration
2	1:18-21	The four horns and the four smiths	The triumph of Israel over her enemies
3	ch. 2	The surveyor	Preparations for Israel's future restoration
4	ch. 3	The cleansing and restoration of Joshua	The renewal of Israel's priestly ministry
5	ch. 4	The gold lampstand and the two olive trees	Israel's testimony under Messiah as priest and king
6	5:1-4	The flying scroll	Judgment on Israel for covenant disobedience
7	5:5-11	The woman in the basket	The return of evil to Babylon
8	6:1-8	The four chariots	Judgment on Israel's enemies

OUTLINE OF THE BOOK

- * *The first 8 chapters were written to encourage the people while they were rebuilding the Temple.*
- * *The final six chapters were written after the completion of the temple and anticipate Israel's coming Messiah.*

I. The Call to Repentance, 1:1-6

II. The Visions of Zechariah, 1:7-6:15

- A. The Vision of the Horses and Riders, 1:7-17
- B. The Vision of the Four Horns and Four Craftsmen, 1:18-21
- C. The Vision of the Surveyor, 2:1-13
- D. The Vision of Joshua the High Priest, 3:1-10
- E. The Vision of the Golden Lampstand, 4:1-14
- F. The Vision of the Flying Scroll, 5:1-4
- G. The Vision of the Woman in the Ephah, 5:5-11
- H. The Vision of the Four Chariots, 6:1-8
- I. The Crowning of Joshua, Zech 6:9-15

III. The Questions Concerning Fasts, 7:1-8:23

- A. The Fasts, 7:1-3
- B. The Failure of the People, 7:4-14
- C. The Future for Jerusalem, 8:1-23

IV. The Oracles Concerning the Future, 9:1-14:21

- A. The First Oracle, 9:1-11:17
 - 1. The victories of Alexander the Great, 9:1-8
 - 2. The comings of the King, 9:9-10
 - 3. The victories of the Maccabees, 9:11-17
 - 4. The blessings from Messiah, 10:1-12
 - 5. The rejection of the Shepherd, 11:1-17
- B. The Second Oracle, 12:1-14:21
 - 1. The Lord's care for Jerusalem, 12:1-14
 - 2. The Lord's cleansing of Jerusalem 13:1-9
 - 3. The Lord's second coming to Jerusalem, 14:1-21

MALACHI

FOR A BACKSLIDDEN PEOPLE

ABOUT THE AUTHOR

- * Malachi means "My Messenger".
- * There is no historical record of him, nor is any genealogy given.
- * We do know that his name means "my messenger" and he does exactly that - delivering the message that God has given him.
- * He prophesied about 100 years after the return of the Jews from Babylon to Jerusalem.
- * The Book of Malachi is a prelude to the 400 years of prophetic silence broken finally by the words of the next prophet, John the Baptist.

Malachi 3:1 - "Behold, I send My messenger, And he will prepare the way before Me. And the Lord, whom you seek, Will suddenly come to His temple, Even the Messenger of the covenant, in whom you delight. Behold, He is coming, "Says the LORD of hosts."

- * **Chapters:** 4

- * **Verses:** 55

OVERVIEW OF MALACHI

- * The people of Judah who were exiled from the Promised Land in 605 BC, began returning from Babylon seventy years later.
- * By the time of Malachi, they had been back in their land for more than a 100 years
- * The city and the second Temple had been built, but the initial enthusiasm of the people had diminished.
- * This led to rampant corruption among the priesthood and a spiritual lethargy among the people.
 - * the people and priests had backslidden to the point of making unworthy offerings ([Mal 1:7](#))
 - * delinquent in their tithing ([Mal 3:8](#)),
- * Because their hearts were not devoted to God, their families were not devoted to God.

OVERVIEW OF MALACHI

- * Malachi came along at a time when the people were struggling to believe that God loved them ([Malachi 1:2](#)).
- * The people focused on their unfortunate circumstances and refused to account for their own sinful deeds.
- * Malachi presents God as a Father whose children do not return His love.
- * Malachi rebuked the people for their neglect of the true worship of the Lord ([Mal 1:6](#))
- * He used **a question-and-answer method (23 questions in this book)** to probe into the problems of:
 - Hypocrisy • Infidelity • Mixed marriages • Divorce • False worship • Arrogance
- * Malachi also called God's people to repentance ([Mal 3:7](#)).

OUTLINE OF THE BOOK

I. God's Compassion for Israel, 1:1-5

- A. His Compassion Declared, 1:1-2a
- B. His Compassion Doubted, 1:2b
- C. His Compassion Demonstrated, 1:3-5

II. God's Complaint Against Israel, 1:6-3:15

- A. Cheating, 1:6-14
- B. Unfaithfulness, 2:1-9
- C. Spiritually Mixed Marriages, 2:10-12
- D. Divorce, 2:13-16

E. Impiety and Impertinence, 2:17

F. Parenthesis: The Coming of John the Baptist, 3:1-6

G. Robbery, 3:7-12

H. Arrogance, 3:13-15

III. God's Condemnation of the People, 3:16-4:6

A. The Ungodly People, 3:16-18

B. The Nature of God's Judgment, 4:1-6

MICAH

JUDGMENT AND REDEMPTION OF GOD

ABOUT THE AUTHOR

- * Micah means “Who is like Yahweh”
- * The word has the same derivation as Michael
- * There are many Micahs in Scripture, but this one is identified as a Morasthite ([Micah 1:1](#)) since he was an inhabitant of Moresheth-gath ([Micah 1:14](#)), a place about twenty miles southwest of Jerusalem, near Lachish.
- * Micah prophesied during the days of three kings of Judah:
 - **Jothan** (739-731 B.C.) • **Ahaz** (731-715 B.C.) • **Hezekiah** (715-686 B.C.)
- Micah was a contemporary of:
 - **Hosea** in the Northern Kingdom. • **Isaiah** in the court of Jerusalem in the Southern Kingdom.
- * Although Micah deals primarily with the Southern Kingdom (Judah), he also addresses the Northern Kingdom (Israel) and predicts the fall of Samaria (6:1).
- * Micah’s prophecies ranged from about 735 to 710 B.C., a period of some 25 years.

- * **Chapters:** 7
- * **Verses:** 105

OVERVIEW OF MICAH

- * Micah could well be labeled “the prophet of the city.”
- * **The first 1/3rd of Micah exposes the sins of Judah**
- * Micah writes to bring God’s “lawsuit” against his people (3:8). He indicts Samaria and Jerusalem for their sins (1:2–7).
- * The prophet condemns the rulers, priests, and prophets of Israel who exploit and mislead the people.
- * It is because of their deeds that Jerusalem will be destroyed.
- * **The second 1/3rd of Micah speaks about the impending punishment of God**
- * Both Assyria (5:5–6) and Babylon (4:10) stand ready to carry out God’s judgment.
- * **The final 1/3rd of Micah speaks of Hope and Restoration from God, after the course of punishment**
- * Micah lists specific sins of both the northern and southern kingdoms.
- * These sins include idolatry (1:7; 5:12–14); the seizure of property (2:2, 9); the failure of civil leadership (3:1–3, 9–10; 7:3), religious leadership (3:11), and prophetic leadership (3:5–7, 11); offering sacrifice without truly repenting (6:6–7); and corrupt business practices and violence (6:10–12).

STRIKING PROPHECIES

Mic 1:6-16 – Assyria destroyed Samaria, a miniature of the great destruction of the last days (Micah 4:11-13).

Mic 2:12 – The future regathering of the remnant.

Mic 3:6, 7 – The end of prophecy.

Mic 3:12; 4:9, 10 – Coming destruction of Jerusalem by Babylon and not by Assyria. Jeremiah's life was preserved because of Micah 3:12 (cf. Jeremiah 26:18).

Mic 4:1-8 – The coming kingdom over the entire earth (one world).

Mic 5:2 – The birth of Christ (quoted in Matthew 2:5, 6).

Mic 5:7, 8 – The future ministry of the remnant.

Mic 6:6-8 – God's Expectation.

Mic 7:18, 19 – The True Character of God.

2 VERSES CONNECTED WITH THE LIFE OF JESUS

ABOUT THE BIRTH OF THE MESSIAH

Micah 5:2

"But you, Bethlehem Ephrathah, though you are small among the clans of Judah, out of you will come for me one who will be ruler over Israel, whose origins are from of old, from ancient times."

When commissioning his disciples the first time, Jesus quoted Micah 7:6

Micah 7:6

"For son dishonors father, Daughter rises against her mother, Daughter-in-law against her mother-in-law; A man's enemies are the men of his own household."

OUTLINE OF THE BOOK

I. The Superscription, 1:1

II. A Message of Destruction for Samaria and Judah, 1:2-2:13

A. The Revelation of the Coming Judgment, Micah 1:2-16

B. The Reasons for the Coming Judgment, 2:1-13

III. A Message of Doom and Deliverance, 3:1-5:15

A. Doom: The Coming Judgment, 3:1-12

1. Judgment on the leaders, 3:1-4
2. Judgment on the false prophets, 3:5-8
3. Judgment on Jerusalem, 3:9-12

B. Deliverance: The Coming Kingdom, 4:1-5:1

1. The glories of the kingdom, 4:1-8
2. The suffering that precedes the kingdom, 4:9-5:1

C. Deliverance: The Coming King, 5:2-15

1. His first coming, 5:2-3
2. His second coming, 5:4-15

IV. A Message of Denunciation, 6:1-7:10

A. God's First Indictment, 6:1-5

B. Israel's First Reply, 6:6-8

C. God's Second Indictment, 6:9-16

D. Israel's Second Reply, 7:1-10

V. Epilogue: Blessings for Israel, 7:11-20

NAHUM

THE JUDGMENT ON NINEVEH

ABOUT THE AUTHOR

- * Nahum means "Comfort" or "Consolation".
- * Nahum was from Elkosh, a village in Galilee
- * It thus proves false the statement in John 7:52 made by Jewish rulers that *"out of Galilee ariseth no prophet."*
- * In addition to Nahum (Na 1:1), Jonah (2 Ki 14:25) and Elijah (1 Ki 17:1) were also from Galilee.
- * **Chapters: 3**
- * **Verses: 43**

BACKGROUND OF NAHUM

- * Nahum's message was to be a consolation, or comfort, to Judah.
- * It was to be a reminder that God will judge the wicked.
- * Nahum, like Obadiah, is a prophet of God with a message about a Gentile nation.
- * Obadiah prophesied of the coming judgment that would come to Edom and Nahum spoke of judgment on Ninevah.
- * Both spoke their messages in Judah.
- * Nahum's message was, Nineveh will be destroyed!
- * In three chapters, almost every verse speaks of the destruction of the great Assyrian city that took place in 612 B.C.
- * More than 100 years earlier when Jonah had prophesied God's message of coming judgment to the people of Ninevah, the king and all the people of the city repented and more than 600,000 people turned to the God of Israel.
- * Sadly these people did not pass down the knowledge of the Lord to their children
- * The people quickly reverted to their cruel and heathen practices. In
- * 722 they had destroyed the Northern Kingdom, Israel and attempted to capture Jerusalem in 701.

THE PROPHECY ABOUT NINEVEH

- * Nineveh had become the mightiest city on earth.
 - * Its walls were 100 feet high & wide enough to accommodate 3 chariots riding side by side - surrounded by a moat 150 feet wide and 60 feet deep.
 - * It is believed that Nineveh could withstand a 20-year siege.

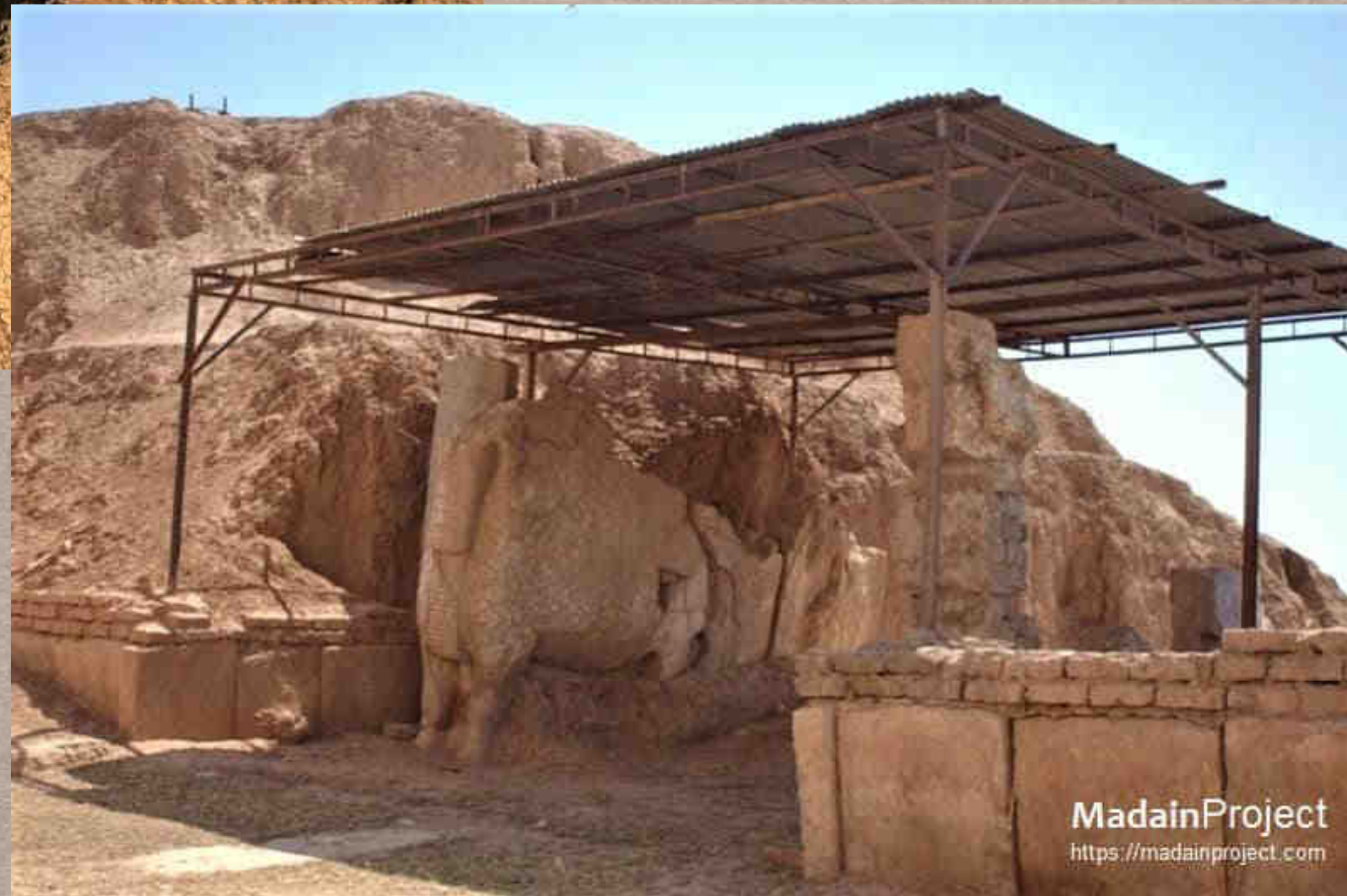
Nahum prophesied that Nineveh would end “with an overflowing flood” (1:8)

- * It occurred when the Tigris River overflowed its banks and destroyed part of Nineveh’s wall.
- * As a result of the flood damage, the Babylonians invaded through the breach in the wall in 62 B.C., plundered the city, and set it on fire.

Nahum prophesied that Nineveh would “be hidden” (3:1).

- * After its destruction in 612 B.C. the city truly was hidden in that it was not discovered until A.D. 1842, some 2,254 years after its destruction.
- * After Nineveh’s destruction in 612 B.C., it has never been rebuilt.

NINEVEH DISCOVERED



OUTLINE OF THE BOOK

I. The Theme and Author, 1:1

II. The Majesty of God, 1:2-14

A. The Attributes of God, 1:2-8

B. The Anger of God, 1:9-14

III. The Judgment of God, 1:15-3:19

A. Judgment Proclaimed, 1:15

B. Judgment Predicted, 2:1-2

C. Judgment Described, 2:3-10

D. Judgment Vindicated, 2:11-3:7

E. Judgment Forewarned, 3:8-10

F. Judgment Inevitable, 3:11-19

HABAKKUK

QUESTIONS TO GOD

ABOUT THE AUTHOR

- * Habakkuk means "One who Embraces".
 - * We know little of Habakkuk beyond the two mentions of his name in this book where he identified himself as "Habakkuk the prophet" ([Habakkuk 1:1](#); [3:1](#)),
 - * Habakkuk also could have been a priest involved with the worship of God at the temple (based on the book's final, psalm-like statement: "For the choir director, on my stringed instruments" ([Habakkuk 3:19](#))).
 - * Habakkuk's prophecy is dated to around 605 BC, the time of King Jehoiakim and before Nebuchadnezzar first invaded Judah and took Daniel and others as captives to Babylon.
-
- * **Chapters:** 3
 - * **Verses:** 56

BACKGROUND OF HABAKKUK

- * Habakkuk contains an extended dialogue between Habakkuk and God ([Habakkuk 1-2](#)).
- * The prophet initiated this conversation based on his distress about God's "inaction" in the world.
- * So much evil thrived, completely in the open, but God remained strangely silent.
- * Where was He? How long would He allow this mess to continue?
- * Instead of God speaking to His people through him, like other prophets, Habakkuk spoke to God and asked Him questions

Habakkuk asked God 2 Major Questions:

Question 1: Why He would allow the increasing evil and sin in Judah to go unpunished (Hab 1:2-4)

Question 2: How could He, a holy God, use the Babylonians, who were more wicked than the Jews, to punish the Jews (1:12-2:1)?

God's answer to the first question: Habakkuk 1:5-11

God's answer to the second question: Habakkuk 2:2-10

BACKGROUND OF HABAKKUK

- * The prophecy of coming judgment at the hands of the Babylonians should have brought repentance and revival, but it did not and evil prevailed in Judah.
- * Jehoiakim was a bad king and the prophet Jeremiah wrote of him, "your eyes and your heart are intent only upon your own dishonest gain, and on shedding innocent blood and on practicing oppression and extortion" (Jer. 22:17; cf. Hab. 1:2-4 and 2 Kings 23:34-24:5).

The best-known verse in this book is

Habakkuk 2:4,

"Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith."

- * He went from questioning God in chapter one to totally trusting God in chapter three. The circumstances remained the same.
- * Nothing had changed except the heart of the prophet who found rest in trusting God.
- * This significant verse is also quoted in Rom 1:17; Gal 3:11; Heb 10:38),
- * It is central to the doctrine of sanctification and growing in faith.

THE GREAT PSALM OF PRAISE

The great psalm of praise:

Habakkuk 3:17-19

"Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: Yet I will rejoice in the LORD, I will joy in the God of my salvation. The LORD God is my strength, and he will make my feet like hinds' feet, and he will make me to walk upon mine high places"

OUTLINE OF THE BOOK

I. Introduction, 1:1

II. Habakkuk's Problems, 1:2-2:20

A. Problem #1: Why Does God Allow Wicked Practices to Continue in Judah? 1:2-4

B. Answer #1, 1:5-11

C. Problem #2: Why Will God Use Wicked People to Punish Judah? 1:12-2:1

D. Answer #2, 2:2-20

III. Habakkuk's Praise, 3:1-19

A. Praise for the Person of God, 3:1-3

B. Praise for the Power of God, 3:4-7

C. Praise for the Purpose of God, 3:8-16

D. Praise Because of Faith in God, 3:17-19

ZEPHANIAH

THE UNIVERSAL JUDGMENT

ABOUT THE AUTHOR

- * Zephaniah means “The Lord Hides or Protects”.
- * In [Zephaniah 1:1](#), the author introduces himself as “Zephaniah son of Cushi, son of Gedaliah, son of Amariah, son of Hezekiah.”
- * Born during the later part of the reign of King Manasseh.
- * The great-great grandson of the godly king Hezekiah (Only prophet of royal descent)
- * Zephaniah was a contemporary of: • Jeremiah • Habakkuk

- * Zephaniah prophesied during the reign of Josiah, the king of Judah from 640 to 609 BC ([Zephaniah 1:1](#)).
- * Zephaniah grew up under the reign of Josiah’s predecessors: Josiah’s grandfather, the evil king Manasseh, and Manasseh’s son, the young and evil Amon.
- * As a young man, the prophet-to-be would have been surrounded by the trappings of idolatry, child sacrifice, and unjust killings—strong influences on a young mind ([2 Kings 21:16](#); [2 Chronicles 33:1-10](#)).
- * But Zephaniah grew into a man of God, able to stand before the people and proclaim God’s message of judgment and hope to a people that had gone astray.

- * **Chapters:** 3
- * **Verses:** 56

THE DAY OF THE LORD

- * This book mentions the day of the Lord more than does any other book in the OT
- * Zephaniah saw in the day of the Lord the destruction of his country, his neighbors, and eventually the whole earth ([Zephaniah 1:2, 4; 2:10](#)).
- * Zephaniah also prophesied of the doom of heathen nations, both in the near future (the fall of Ninevah in 612; [Zeph 2:13](#)) and in the far future ([Zeph 3:8](#)).
- * Zephaniah pronounces God's coming judgment upon the nations that surround Judah.
 - To the west: Philistia
 - To the east: Moab and Ammon
 - To the south: Ethiopia
 - To the north: Assyria
- * The book closes with a glorious description of the future Millennium Kingdom.

THE DAY OF THE LORD

- * Zephaniah wrote that the day of the Lord
 1. was near (1:14),
 2. that it would be a time of wrath (1:15),
 3. that it would come as judgment on sin (1:17), and
 4. that ultimately it would result in the blessing of God's presence among His people (3:17).

OUTLINE OF THE BOOK

I. The Author and Time of the Prophecy, 1:1

II. The Prophecies of Judgment, 1:2-3:8

A. Judgment on Judah, 1:2-18

B. An Exhortation to Repent, 2:1-3

C. Judgments on Gentile Nations, 2:4-15

1. Philistia (to the west), 2:4-7

2. Moab and Ammon (to the east), 2:8-11

3. Ethiopia (to the south), 2:12

4. Assyria (to the north), 2:13-15

D. Judgment on Jerusalem, 3:1-7

E. Judgment on the Nations, 3:8

III. The Prophecies of Blessing, 3:9-20

A. Future Blessings for Gentiles, 3:9-10

B. Future Blessings for Jews, 3:11-20

HAGGAI

ENCOURAGEMENT TO REBUILD

ABOUT THE AUTHOR

- * Haggai means "Festival".
- * He was the first prophetic voice after the Babylonian Exile.
- * He was a contemporary of Zechariah
- * There are two references to him in the Book of Ezra: • Ezra 5:1 • Ezra 6:14
- * Haggai 2:3 seems to indicate that the prophet had seen Jerusalem before the destruction of the temple and the exile in 586 BC
- * This means that he was more than 70 years old by the time he delivered his prophecies.
- * Unlike most of the other prophets, Haggai explicitly dated his prophecies, down to the day. He gave four separate messages, the first on August 29, 520 BC (Haggai 1:1); the second on October 17, 520 BC (2:1); and the final two on December 18, 520 BC (2:10, 20).

- * **Chapters: 2**
- * **Verses: 38**

BACKGROUND OF HAGGAI

- * Haggai returned from Babylon with the remnant that returned under the leadership of Zerubbabel.
- * Upon his return, he lived in Jerusalem.
- * God called Haggai to prophesy to the people to finish the Temple, which had been started 15 years earlier when they returned from Babylon but construction had ceased when opposition arose.
- * God used two prophets to urge the people to complete the construction of the Temple.
 - Haggai
 - Zechariah
- * Haggai's prophecies were given in 520 B.C.
- * At the time of the book of Haggai, it had been 16 years since the initial work on rebuilding the Temple had begun.

REBUILDING THE TEMPLE

Chronology of the rebuilding of the Temple:

- 536 B.C. - The work began.
- 534 B.C. - After two year (534 B.C.) the work was discontinued for 14 years.520 B.C. -
- The work was resumed and completed four years later.
- 516 B.C. - The work on the Temple was completed.

(NOTE: 6 years of actual work was done over a 20-year period.)

- ✳ **After thousands of years, the book of Haggai remains unique among the books of Old Testament prophets for one key reason: the people of Judah listened!**
- ✳ The book is addressed to all the people ([Hag 1:13; 2:2](#)), but the message is also particularly addressed to Zerubbabel, the governor, and to Joshua, the high priest ([Hag 1:1; 2:2, 21](#)).

OUTLINE OF THE BOOK

- * *The book contains four appeals, each introduced by “the word of the LORD came” (Hag 1:3, 2:1, 10, 20)*

I. A Call to Construction of the Temple, 1:1-15

- A. Introduction, 1:1-2
- B. The Reprimand, 1:3-6
- C. The Remedy, 1:7-8
- D. The Rebuke from God, 1:9-11
- E. The Reaction of the People, 1:12-15

II. A Call to Courage in the Lord, 2:1-9

III. A Call to Cleanness of Life, 2:10-19

IV. A Call to Confidence in the Future, 2:20-23

ZECHARIAH

ANTICIPATING THE MESSAIAH

ABOUT THE AUTHOR

- * Zechariah means “The Lord Remembers”.
- * Zechariah was the son of Berechiah, the grandson of Iddo, a priest who returned from Babylon with Zerubbabel and Joshua (Neh. 12:4).
- * Was born in Babylon and brought to Jerusalem by his father in the return by Zerubbabel.
- * Was called to prophesy at a young age in 520 B.C.
- * Zechariah was a contemporary of the prophet Haggai(Ezra 5:1; 6:14)
- * Was murdered “between the temple and the altar,” according to Matthew 23:35.

- * This book uses a simple structure of
 - * 8 visions (1:1-6:15),
 - * 4 messages (7:1-8:23)
 - * 2 burdens (9:1-14:21)

- * **Chapters:** 14
- * **Verses:** 211

MESSIANIC PROPHECIES

- * The book of Zechariah contains the clearest and the largest number of messianic (about the Messiah) passages among the Minor Prophets.
- * No part of the Old Testament more clearly sets forth Christ's Person and work, His humiliation and exaltation, and His glorious offices.
- * The Messiah is presented as the Shepherd, the Stone, the Coming King, and the Branch who will remove iniquity.
- * Zechariah pictures Christ in both His first coming ([Zechariah 9:9](#)) and His second coming (9:10-10:12).
- * Jesus will come, according to Zechariah, as Savior, Judge, and ultimately, as the righteous King ruling His people from Jerusalem (14:8-9).
- * We have at least four direct quotations from the Book of Zechariah, each one referring to the Saviour:
 - * **Zech. 9. 9, quoted Matthew 21.5** *"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass"*
 - * **Zech. 11. 13, quoted Matthew 27. 9,10** - *"And the Lord said unto me, Cast it unto the potter: a goodly price that I was prised at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord"*

MESSIANIC PROPHECIES

- * **Zech. 12. 10, quoted John 19. 37** - *"They shall look upon Me whom they have pierced"*
- * **Zech. 13. 7, quoted Matthew 26. 31** - *"Smite the Shepherd, and the sheep shall be scattered: and I will turn Mine hand upon the little ones"*
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- * It has been well said that Zechariah contains:
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 3. His crucifixion (10. 10; 13. 7).
 4. His priesthood (6. 13).
 5. His kingship (6. 13; 9. 9; 14. 9, 16).
 6. His coming in glory (14. 4).
 7. His building the Lord's temple (6. 12, 13).
 8. His reign (9. 10).
 9. His establishment of lasting peace and prosperity (3. 10; 9. 9, 10).

THE EIGHT VISIONS

Zechariah's Eight Night Visions			
	Reference	Subject	Lesson
1	1:7-17	The horseman among the myrtle trees	Yahweh's sovereignty over Israel's restoration
2	1:18-21	The four horns and the four smiths	The triumph of Israel over her enemies
3	ch. 2	The surveyor	Preparations for Israel's future restoration
4	ch. 3	The cleansing and restoration of Joshua	The renewal of Israel's priestly ministry
5	ch. 4	The gold lampstand and the two olive trees	Israel's testimony under Messiah as priest and king
6	5:1-4	The flying scroll	Judgment on Israel for covenant disobedience
7	5:5-11	The woman in the basket	The return of evil to Babylon
8	6:1-8	The four chariots	Judgment on Israel's enemies

OUTLINE OF THE BOOK

- * *The first 8 chapters were written to encourage the people while they were rebuilding the Temple.*
- * *The final six chapters were written after the completion of the temple and anticipate Israel's coming Messiah.*

I. The Call to Repentance, 1:1-6

II. The Visions of Zechariah, 1:7-6:15

- A. The Vision of the Horses and Riders, 1:7-17
- B. The Vision of the Four Horns and Four Craftsmen, 1:18-21
- C. The Vision of the Surveyor, 2:1-13
- D. The Vision of Joshua the High Priest, 3:1-10
- E. The Vision of the Golden Lampstand, 4:1-14
- F. The Vision of the Flying Scroll, 5:1-4
- G. The Vision of the Woman in the Ephah, 5:5-11
- H. The Vision of the Four Chariots, 6:1-8
- I. The Crowning of Joshua, Zech 6:9-15

III. The Questions Concerning Fasts, 7:1-8:23

- A. The Fasts, 7:1-3
- B. The Failure of the People, 7:4-14
- C. The Future for Jerusalem, 8:1-23

IV. The Oracles Concerning the Future, 9:1-14:21

- A. The First Oracle, 9:1-11:17
 - 1. The victories of Alexander the Great, 9:1-8
 - 2. The comings of the King, 9:9-10
 - 3. The victories of the Maccabees, 9:11-17
 - 4. The blessings from Messiah, 10:1-12
 - 5. The rejection of the Shepherd, 11:1-17
- B. The Second Oracle, 12:1-14:21
 - 1. The Lord's care for Jerusalem, 12:1-14
 - 2. The Lord's cleansing of Jerusalem 13:1-9
 - 3. The Lord's second coming to Jerusalem, 14:1-21

MALACHI

FOR A BACKSLIDDEN PEOPLE

ABOUT THE AUTHOR

- * Malachi means "My Messenger".
- * There is no historical record of him, nor is any genealogy given.
- * We do know that his name means "my messenger" and he does exactly that - delivering the message that God has given him.
- * He prophesied about 100 years after the return of the Jews from Babylon to Jerusalem.
- * The Book of Malachi is a prelude to the 400 years of prophetic silence broken finally by the words of the next prophet, John the Baptist.

Malachi 3:1 - "Behold, I send My messenger, And he will prepare the way before Me. And the Lord, whom you seek, Will suddenly come to His temple, Even the Messenger of the covenant, in whom you delight. Behold, He is coming, "Says the LORD of hosts."

- * **Chapters:** 4

- * **Verses:** 55

OVERVIEW OF MALACHI

- * The people of Judah who were exiled from the Promised Land in 605 BC, began returning from Babylon seventy years later.
- * By the time of Malachi, they had been back in their land for more than a 100 years
- * The city and the second Temple had been built, but the initial enthusiasm of the people had diminished.
- * This led to rampant corruption among the priesthood and a spiritual lethargy among the people.
 - * the people and priests had backslidden to the point of making unworthy offerings ([Mal 1:7](#))
 - * delinquent in their tithing ([Mal 3:8](#)),
- * Because their hearts were not devoted to God, their families were not devoted to God.

OVERVIEW OF MALACHI

- * Malachi came along at a time when the people were struggling to believe that God loved them ([Malachi 1:2](#)).
- * The people focused on their unfortunate circumstances and refused to account for their own sinful deeds.
- * Malachi presents God as a Father whose children do not return His love.
- * Malachi rebuked the people for their neglect of the true worship of the Lord ([Mal 1:6](#))
- * He used **a question-and-answer method (23 questions in this book)** to probe into the problems of:
 - Hypocrisy • Infidelity • Mixed marriages • Divorce • False worship • Arrogance
- * Malachi also called God's people to repentance ([Mal 3:7](#)).

OUTLINE OF THE BOOK

I. God's Compassion for Israel, 1:1-5

- A. His Compassion Declared, 1:1-2a
- B. His Compassion Doubted, 1:2b
- C. His Compassion Demonstrated, 1:3-5

II. God's Complaint Against Israel, 1:6-3:15

- A. Cheating, 1:6-14
- B. Unfaithfulness, 2:1-9
- C. Spiritually Mixed Marriages, 2:10-12
- D. Divorce, 2:13-16

E. Impiety and Impertinence, 2:17

F. Parenthesis: The Coming of John the Baptist, 3:1-6

G. Robbery, 3:7-12

H. Arrogance, 3:13-15

III. God's Condemnation of the People, 3:16-4:6

A. The Ungodly People, 3:16-18

B. The Nature of God's Judgment, 4:1-6

MATTHEW

JESUS THE MESSIAH

ABOUT THE AUTHOR

- * The name Matthew means "Gift of the Lord,"
- * He was the son of Alphaeus ([Luke 5:27](#)).
- * Matthew is also called Levi ([Mark 2:14](#); [Luke 5:27](#))
- * A tax collector who left everything to follow Christ ([Luke 5:27-28](#))
- * Matthew was one of the 12 apostles ([10:3](#); [Mark 3:18](#); [Luke 6:15](#)).
- * He is mentioned only twice in his gospel account.
 - * First, when Jesus called him ([Mat 9:9](#)) and, second, when in the list of the Twelve ([Matt. 10:3](#)).
 - * The appearance of his name in the Bible is in [Acts 1:13](#)
- * The authorship of the Gospel has traditionally been attributed to St. Matthew the Evangelist
- * Interestingly, Matthew is the only Gospel in which the word church appears ([Matthew 16:18](#); [18:17](#)).
- * Matthew's emphasis on the Old Testament preparation for the gospel makes it an ideal "bridge" from the Old to the New Testament.

Chapters: 28

Verses: 1071

BACKGROUND OF MATTHEW

The book of Matthew is a Gospel that contains

- * Narrative History,
- * Genealogy,
- * Parables,
- * Sermons
- * Prophetic Oracles.

The style of the book is exactly what would be expected of a man who was once a tax collector

a. Attention to Detail

b. Frequent reference to money—more frequent than the other gospel writer

- He uses unique monetary terms (drachma in 17:24; stater in 17:25; talent in 18:24, 25);
- he alone of the synoptists speaks of gold and silver;
- Matthew contains the only two parables on talents (chs. 18, 25);
- he uses tax-collector-type terminology ("debts" in 6:12); "bankers" (25:27)

THE FIVE DIVISIONS

The whole Gospel is woven around five great discourses on 5 title heads such as:

1. ETHICS - the Sermon on the Mount (5:1-7:29)
2. DISCIPLESHIP AND MISSIONS - the Commissioning of the Apostles (10:1-42)
3. THE KINGDOM OF HEAVEN - Parables about the Kingdom (13:1-52),
4. THE CHURCH - Relationships in the Kingdom (18:1-35)
5. THE END TIMES - the Olivet Discourse (24:1-25:46)

- * The five-fold division may suggest that Matthew has modeled his book on the structure of the Pentateuch (the first five books of the OT).
- * He may also be presenting the gospel as a new Torah and Jesus as a new and greater Moses

Each of these sections ends with a similar formulation:

- *"Now when Jesus had finished saying these things, the crowds were astounded at his teaching..." (7:28)*
- *"Now when Jesus had finished teaching his twelve disciples, he went on from there to teach and proclaim..." (11:1)*
- *"When Jesus had finished these parables, he left that place..." (13:53)*
- *"When Jesus had finished saying these things, he left Galilee..." (19:1)*
- *"When Jesus had finished saying all these things, he said to his disciples..." (26:1)*

THE JEWISH FLAVOUR

- This book is written:
 - **By a Jew**
 - **To the Jews**
 - **About a Jew - The Messiah**
- it is interesting that Matthew does not explain Jewish culture like the other evangelists (cf. [Mark 7:3](#), [John 19:40](#)), which also adds to the argument that he is writing to Jews.
- The author was familiar with **geography** (2:23), **Jewish customs** (cf. 1:18-19), **Jewish history** (he calls Herod Antipas "tetrarch" instead of "king"), he displays **a concern for the OT law** (5:17-20) and puts an **emphasis on the evangelistic mission to the Jewish nation** as well (ch. 10).
- Matthew's Gospel was written in the early church period, possibly the early part of A.D. 50 when the church was largely Jewish and the gospel was preached to Jews only ([Ac 11:19](#)).
- Matthew uses the term "kingdom of heaven" 33 times. He uses the phrase "kingdom of God" only 5 times, in line with the Jewish hesitancy to directly mention God.

JESUS - THE MESSIAH

In a world where many in the Jewish community had claimed the role of Messiah for themselves, Matthew's commitment to grounding the life of Jesus in the Old Testament raised Jesus above the multitude of these false messiahs.

1. **He is from the line of Abraham** - He reflected this concern in his opening line, "The record of the genealogy of Jesus the Messiah, the son of David, the son of Abraham" ([Matthew 1:1](#)).
2. **He is the Long-awaited Messiah King** - In chapter one there is a royal genealogy mentioning king David at the start.

The genealogy is broken down into three groups:

- * *from Abraham to David (1:2-6),*
- * *from David to the Babylonian captivity (1:6-11), and*
- * *from the Babylonian captivity to the birth of Jesus (1:11-16) (cf. 1:17).*

This genealogy substantiates Jesus' legal claim as a rightful and legal heir to the Throne of David.

JESUS - THE SON OF DAVID

- * He assigns the title "Son of David" to Jesus nine times (1:1; 9:27; 12:23; 15:22; 20:30-31; 21:9,15; 22:41-45).
- * In David the family rose to royal power and at the captivity it lost it again.
- * In Christ it regained it.
- * **Ch.2** - the kingly gifts of the Magi.
- * **Ch.3** - calls John the Baptist a "herald" which is a cultural term that represents a herald for a king.

THE COMPASSION OF A KING

Healing of leprosy, paralysis, and fever are cured - emphasize compassion (8:1-17), perhaps to show that the king takes care of his subjects.

THE COMMANDING POWER OF A KING - emphasize Jesus' authority (8:23-9:8)

- * in the realm of **nature** (calming the storm, 8:23-27),
 - * in the realm of the **supernatural** (the healing of the two Gadarene demoniacs, 8:28-34),
 - * in the realm of the **spiritual** (healing of a paralytic along with the forgiveness of his sins, 9:1-8).
- The extent of the king's authority is seen to be immense and his kingdom to be more than physical.

JESUS - THE FULFILLMENT OF PROPHECY

Matthew quotes extensively from the prophets, frequently using the phrase "as was spoken through the prophet(s)" (Matthew 1:22-23, 2:5-6, 2:15, 4:13-16, 8:16-17, 13:35, 21:4-5).

These verses refer to the Old Testament prophecies of

- * His virgin birth (Isaiah 7:14)
- * in Bethlehem (Micah 5:2),
- * His return from Egypt after the death of Herod (Hosea 11:1),
- * His ministry to the Gentiles (Isaiah 9:1-2; 60:1-3),
- * His miraculous healings of both body and soul (Isaiah 53:4),
- * His speaking in parables (Psalm 78:2), and
- * His triumphal entry into Jerusalem (Zechariah 9:9).

THE FIVE WITHDRAWALS OF JESUS

Five successive withdrawals are recorded by Matthew:

- (1) **to a “deserted place”** in which he still performed miracles (feeding the five thousand [14:13-21], walking on the water [14:22-33], and healing the sick at Gennesaret [14:34-36]), and could not get away from the Pharisees (15:1-20);
- (2) **to Phoenicia** in which he healed a Gentile woman’s daughter (15:21-28)—giving further evidence that the kingdom was opening up to Gentiles;
- (3) **to the Sea of Galilee** where he again fed the multitudes (15:29-38);
- (4) **to Magadan** where he instructed his disciples about the “leaven” in the Pharisees’ teaching (15:39; 16:5-12);
- (5) **to Caesarea Philippi**, where he made it known to his disciples that he was the Christ (16:13-20).

THE RISE AND REBUKE

Peter plays an especially prominent role in Matthew:

- * this is the only place we find the story of Peter trying to walk out to Jesus on the water (14:28-31),
- * the only mention of Peter's question about how many times to forgive (18:21-22),
- * the only place we are told that Peter is the "rock" upon which Jesus will build his church

The Harsh Rebuke of the leaders of the Jewish people, particularly the Pharisees by Jesus:

- * It is important for us to remember that for Jews, Pharisees are positive.
- * They sought faithful adherence to God's law,
- * offered sophisticated, learned interpretations of the Torah;
- * many consider them to be the spiritual fathers of modern Judaism.
- * In Matthew, Jesus condemns their "hypocrisy" and includes a long list of "woes" and unfavorable comparisons (Matt. 23:1- 39).
- * Especially troubling is the "blood curse" of Matt 27:25, which, as we shall see, reflects Matthew's attempt to make sense of the destruction of the Jerusalem Temple.

THE BEATITUDES VS. THE WOES

"THE BEATITUDES" (5:3-12).	"THE WOES" (23:13-33).
1. The kingdom opened to the poor (v. 3).	1. The kingdom shut (v. 13).
2. Comfort for mourners (v. 4).	2. Mourners distressed (v. 14).
3. The meek inheriting the earth (v. 5).	3. Fanatics compassing the earth (v. 15).
4. True righteousness sought by true desire (v. 6).	4. False righteousness sought by casuistry (vv. 16-22).
5. The merciful obtaining mercy (v. 7).	5. Mercy "omitted" and "left undone" (vv. 23, 24).
6. Purity within, and the vision of God hereafter (v. 8).	6. Purity without, uncleanness within. "Blindness" (vv. 25, 26).
7. Peacemakers, the sons of God (v. 9).	7. Hypocrites, and lawless (vv. 27, 28).
8. The persecuted (vv. 10-12).	8. The persecutors (vv. 29-33).

OUTLINE OF THE BOOK

The Birth and Early Years of Jesus (chs. 1-2)

- His Genealogy (1:1-17)
- His Birth (1:18-2:12)
- His Sojourn in Egypt (2:13-23)

The Beginnings of Jesus' Ministry (3:1-4:11)

- His Forerunner (3:1-12)
- His Baptism (3:13-17)
- His Temptation (4:1-11)

Jesus' Ministry in Galilee (4:12-14:12)

- The Beginning of the Galilean Campaign (4:12-25)
- The Sermon on the Mount (chs. 5-7)
- A Collection of Miracles (chs. 8-9)
- The Commissioning of the 12 Apostles (ch. 10)

- Ministry throughout Galilee (chs. 11-12)
- The Parables of the Kingdom (ch. 13)
- Herod's Reaction to Jesus' Ministry (14:1-12)

Jesus' Withdrawals from Galilee (14:13-17:20)

- To the Eastern Shore of the Sea of Galilee (14:13-15:20)
- To Phoenicia (15:21-28)
- To the Decapolis (15:29-16:12)
- To Caesarea Philippi (16:13-17:20)

Jesus' Last Ministry in Galilee (17:22-18:35)

- Prediction of Jesus' Death (17:22-23)
- Temple Tax ([17:24-27](#))
- Discourse on Life in the Kingdom ([ch. 18](#))

OUTLINE OF THE BOOK

Jesus' Ministry in Judea and Perea (ch.19-20)

- Teaching concerning Divorce (19:1-12)
- Teaching concerning Little Children (19:13-15)
- The Rich Young Man (19:16-30)
- The Parable of the Workers in the Vineyard (20:1-16)
- Prediction of Jesus' Death (20:17-19)
- A Mother's Request (20:20-28)
- Restoration of Sight at Jericho (20:29-34)

Passion Week (chs. 21-27)

- The Entry of Jesus into Jerusalem as King (21:1-11)
- The Cleansing of the Temple (21:12-17)

- The Last Controversies with the Jewish Leaders (21:18-23:39)
- The Olivet Discourse (chs. 24-25)
- The Anointing of Jesus' Feet (26:1-13)
- The Arrest, Trials and Death of Jesus (26:14-27:66)

The Resurrection (ch. 28)

- The Earthquake and the Angel's Announcement (28:1-7)
- Jesus' Encounter with the Women (28:8-10)
- The Guards' Report and the Jewish Elders' Bribe (28:11-15)
- The Great Commission (28:16-20)

MARK

JESUS THE SERVANT

ABOUT THE AUTHOR

- * The author of the Gospel, Mark, was also called "John Mark." Acts 15:3
- * The name Mark means "Polite" or "Shining"
- * He was the cousin of Barnabas (Colossians 4:10).
- * He may have been the young man who fled naked from the Garden of Gethsemane when Jesus was arrested (14:51-52).
- * Apparently Mark was converted by the apostle Peter (1 Peter 5:13).
- * Disciples in Jerusalem met in the house of his mother, Mary, to pray for Peter when he was imprisoned by Herod (Acts 12:12).
- * John Mark accompanied Barnabas and Saul on the first missionary journey ([Acts 12:25; 13:5](#)), but departed early for Jerusalem ([Acts 13:13](#)).
- * Before making their second journey, Barnabas wanted to take John Mark, but Paul opposed the idea because Mark had departed from them on the first Journey. Consequently, Barnabas took John Mark, and Paul took Silas and the two groups went their separate ways ([Acts 15:36-41](#)).
- * Later, Paul was later able to call him a coworker ([Philem 24](#); cf. [Col 4:10](#)) who was helpful to his ministry ([2 Tim 4:11](#)).

Chapters: 16

Verses: 578

BACKGROUND OF MARK

The Book of Mark is the shortest of the 4 Gospel accounts of the life of Jesus Christ.

- * Mark is the Gospel of Christ directed to 2 groups of Romans.

1. IT WAS WRITTEN TO BRING THE GOSPEL TO THE ROMANS

- * He immediately presents Jesus as the Son of God (1:1)
- * He stresses the Work of Jesus as the Servant of the Lord and men (10:42-45) more than the Words of Jesus

2. IT WAS WRITTEN FOR THE ROMAN CHRISTIANS

- * Mark wrote his Gospel account to encourage gentile Christians in Rome who were facing the persecutions of the Emperor Nero.
- * Mark wanted to encourage those suffering persecution that their master suffered first, and He suffered for them.
- * The ultimate purpose and theme of Mark's Gospel is to present and defend Jesus' universal call to discipleship.
- * For Mark, discipleship is essentially a relationship with Jesus, not merely following a certain code of conduct.
- * This fellowship includes trusting Jesus, confessing him, observing his conduct, following his teaching, and being shaped by a relationship with him.
- * Discipleship also means being prepared to face the kind of rejection that Jesus faced.

UNIQUE FEATURES OF THE GOSPEL OF MARK

1. Mark's Gospel is sparse and brief compared to the others.

- * Mark also omits any account of Jesus' ancestry and birth
- * He begins where Jesus' public ministry began, with His baptism by John in the wilderness.
- * With no resurrection appearances, Mark's Gospel ends abruptly

"So they went out and fled from the tomb, for terror and amazement had seized them; and they said nothing to anyone, for they were afraid" (16:8).

2. Mark emphasizes Jesus' deeds over his words (as compared to the other Gospels).

- * Miracle stories take up a greater part of the total book and are *told in greater detail* ((6:14-29; 7:1-23; 9:14-29; 12:28-34).
- * But Jesus' teaching takes up a lesser part of the total book and is *told in less detail*.
- * no Beatitudes, Lord's Prayer etc.
- * Only 4 parables are given in Mark.
- * But 19 miracles are recorded in rapid fashion.

3. Mark's Gospel is marked by a sense of urgency

a. THE URGENCY IS FOR THE READER TO RECEIVE THE GOSPEL MESSAGE

"The time is fulfilled; the kingdom of God is at hand" (1:14).

"This generation will not pass away until all these things take place" (13:30; cf. 9:1).

b. THE URGENCY PORTRAYED THE SERVANTHOOD OF JESUS

- * The English word immediately is only found 4 times in the Old Testament. It is found 59 times in the New Testament. *(The Greek word for "immediately" is euthys)*
- * The word is used 41 times in the gospel of Mark. Why?
- * Because Jesus who is portrayed as a Servant, is a good servant, who takes immediate action when he is given a task or an order and does not delay.

4. Mark's Gospel offers the most human portrait of Jesus

- * Jesus becomes hungry (11:12) and tired (6:31).
- * He exhibits a full range of human emotions, including pity (1:41), anger (3:5), sadness (3:5), wonder (6:6), compassion (6:34), indignation (10:14), love (10:21), and anguish (14:34).
- * Mark's Gospel is the only book of the New Testament in which Jesus is called "the Son of Mary" (Mark 6:3).
- * It is the only Gospel in which the Lord is called a "carpenter" (Mark 6:3), while the Gospel of Matthew states that He was "the son of a carpenter" (Matthew 13:55).

5. Mark frequently explains Jewish matters, but not Roman ones

- * On one hand, Mark does not deal with Jewish Laws and he only quotes one prophecy from the Old Testament.
- * On the other hand, Mark's audience, largely unfamiliar with Jewish customs, needed to become familiar with such customs in order to understand the coming of Jesus as the culmination of God's work with Israel and the entire world, so Mark explains them.
- * Cf. 7:3-4 (Jewish custom of purification is explained) with 10:12 (knowledge of Roman divorce law is assumed).
- * Defines Aramaic words (the language of common people in first century Palestine): **Boanerges** (3:17), **Talitha-Cumi** (5:41), **Corban** (7:11), **Ephphatha** (7:34), **Bartimaeus** (10:46), **Abba** (14:36), **Golgotha** (15:22), **Eloi, Eloi, Lema Aabachthani** (15:34).
- * Does not define Latin words: **Legion** (5:9, 15), **Denarius** (12:15), **Praetorium** (15:16), **Centurion** (15:39).

6. Mark's story is dominated by Jesus' Suffering and Death.

- * Plot to kill Jesus formed already in 3:6 (cf. with Matt. 12:14; Luke 19:47)
- * Three predictions of His suffering (8:31; 9:31; 10:33-34)

7. Mark focuses on Roman time (6:48, 13:35)

- * Jews and Romans marked time differently.
- * For the Jew, the day began at dawn and ended at sundown.

*(Notice that the **Mk 15:25 (3rd hour)** is stated as "when they crucified him." In the **Jn 19:14 passage (6th hour)** the reference is to when Pilate sat in his place of judgement for the final condemnation of Christ to the cross.)*

- * We've adopted the Roman method of beginning the day at midnight and dividing it in 12 hr intervals.

TIME	ROMAN TIME	JEWISH TIME
12 MIDNIGHT	Start of Day	6th Hour (Night)
3:00 am	3rd Hour (Day)	9th Hour (Night)
6:00 am	6th Hour (Day)	Start of Day (Sunrise)
9:00 am	9th Hour (Day)	3rd Hour (Day)
12 NOON	12th Hour (Day)	6th Hour (Day)
3:00 pm	3rd Hour (Evening)	9th Hour (Day)
6:00 pm	6th Hour (Evening)	12th Hour (Sunset)
9:00 pm	6th Hour (Evening)	3rd Hour (Night)

8. Mark's Gospel is interspersed with a motif of Secrecy

- * Jesus' own disciples do not understand who he is (4:41; 6:51-52).
- * Jesus commands others to keep his identity or miraculous deeds a secret (1:23-25, 43-44; 3:11-12; 5:43; 7:36; 8:30; 9:9).
- * Jesus speaks in parables so that people won't understand what he says (4:10-12).
- * The transcendent nature of Divine Knowledge exhibited through Jesus gains emphasis.

9. Mark highlights the failures of Jesus' disciples

- * Unperceptive (4:41; 6:51-52; 8:14-21)
- * Self-interest (8:32; 9:32-34; 10:35-41)
- * Betray, Deny, and Forsake Jesus (14:10-11, 17-21, 26-31, 37-38, 44-45, 50, 66-72)
- * Mark's Gospel ends without recording any redress of the disciples' faithlessness, such as
 - * *the remorse of Judas (Matt. 27:3-10),*
 - * *the recovery of Peter (John 21:15-19), or*
 - * *the post-resurrection reconciliation of the eleven with Jesus (Matt. 28:18-20; Luke 24:36-53; John 20:19-21:14).*

OUTLINE OF THE BOOK

* **The Beginnings of Jesus' Ministry (1:1-13)**

- His Forerunner (1:1-8)
- His Baptism (1:9-11)
- His Temptation (1:12-13)

* **Jesus' Ministry in Galilee (1:14-6:29)**

- **Early Galilean Ministry (1:14-3:12)**
 1. Call of the first disciples (1:14-20)
 2. Miracles in Capernaum (1:21-34)
 3. Preaching and healing in Galilee (1:35-45)
 4. Ministry in Capernaum (2:1-22)
 5. Sabbath controversy (2:23-3:12)

○ **Later Galilean Ministry (3:13-6:29)**

1. Choosing the 12 apostles (3:13-19)
2. Teachings in Capernaum (3:20-35)
3. Parables of the kingdom (4:1-34)
4. Calming the Sea of Galilee (4:35-41)
5. Healing a demon-possessed man (5:1-20)
6. More Galilean miracles (5:21-43)
7. Unbelief in Jesus' hometown (6:1-6)
8. Six apostolic teams preach and heal in Galilee (6:7-13)
9. King Herod's reaction to Jesus' ministry (6:14-29)

OUTLINE OF THE BOOK

* **Strategic Withdrawals from Galilee (6:30–9:29)**

- To the Eastern Shore of the Sea of Galilee (6:30–52)
- To the Western Shore of the Sea (6:53–7:23)
- To Syrian Phoenicia (7:24–30)
- To the Region of the Decapolis (7:31–8:10)
- To the Vicinity of Caesarea Philippi (8:11–30)
- To the Mount of Transfiguration (8:31–9:29)

* **Final Ministry in Galilee (9:30–50)**

* **Jesus' Ministry in Judea and Perea (ch. 10)**

- Teaching concerning Divorce (10:1–12)
- Teaching concerning Children (10:13–16)

- The Rich Young Man (10:17–31)
- A Request of Two Brothers (10:32–45)
- Restoration of Bartimaeus's Sight (10:46–52)

* **The Passion of Jesus (chs. 11–15)**

- The Triumphal Entry (11:1–11)
- The Clearing of the Temple (11:12–19)
- Concluding Controversies with Jewish Leaders (11:20–12:44)
- Signs of the End of the Age (ch. 13)
- The Anointing of Jesus (14:1–11)
- The Lord's Supper (14:12–26)
- The Arrest, Trial and Death of Jesus (14:27–15:47)

The Resurrection of Jesus (ch. 16)

LUKE

JESUS THE SON OF MAN

ABOUT THE AUTHOR

- Luke the only Gentile to pen any books of Scripture.
 - He is a Gentile and a second-generation Christian (someone who did not see or know Jesus during His earthly life).
 - Luke was a Gentile medical doctor (Colossians 4:10-14)
 - Paul also listed him with other Gentiles in his greetings to the Colossians (4:14).
 - He seems to be well educated in Greek culture and the language
 - He joined Paul on his second preaching journey when Paul was at Troas (16:6-10).
 - He stayed behind at Philippi until Paul returned on his third journey (Acts 16:17,40; 20:26)
 - He was with Paul when the apostle was in prison in Rome (Philemon 24)
 - He was Paul's only loyal companion shortly before his death when he wrote Timothy the second time from prison in Rome (2 Timothy 4:11)
 - The ancient prologue states that Luke eventually settled in the Greek city of Thebes, where he died at age 84.
-
- The Gospel of Luke is his the longest of the four gospels
 - It is also the the longest book of the New Testament

Chapters: 24 | Verses: 1151

THE IMMEDIATE AUDIENCE

THE THEORY AROUND THEOPHILUS

Luke 1:1-4

"Many have undertaken to draw up an account of the things that have been fulfilled among us, ²just as they were handed down to us by those who from the first were eyewitnesses and servants of the word. ³With this in mind, since I myself have carefully investigated everything from the beginning, I too decided to write an orderly account for you, most excellent Theophilus, ⁴so that you may know the certainty of the things you have been taught."

- * The Gospel is specifically directed to an individual named Theophilus (1:3), whose name means "one who loves God"
- * The use of "most excellent" with the name supports the idea that he was a Roman official or at least of high position and wealth.
- * It looks like this properly researched account of events surrounding Christ (in Luke's Gospel) and Christianity (in the book of Acts) was written as required by Theophilus for a specific cause.

The words, "Eyewitness", "Careful Investigation", "Orderly Account" and "Factual Certainty" are big pointers to something more than just a Biography of Jesus.

This looks like a legal document, with importance and care given to:

- a. **Formal and detailed account after investigating everything** from the Beginning for someone like Theophilus, who has prior knowledge about Christ and Christianity.
- b. **Accuracy of Historical Events collected through research** - so no legal complexities may arise out of factual errors.
- c. **Orderly Presentation of Events** - as you would build an argument in court
- d. **The Excellent Literary standard of the Greek Language** - unlike the other Gospels. It is the only book in the Bible with a formal introduction according to the classical Greek style of writing history (1:1-4), in which the author states his subject, his purpose, his method and his audience.

Few references to Roman Officials are treated very sensitively:

- (1) Luke 23 has Pilate saying three times, "I find no fault in this man" (cf. Luke 23:4, 14-15, 22)
- (2) the Roman centurion at the crucifixion also gives a positive witness to Jesus (cf. Luke 23:47)
- (3) the government officials in Acts are presented in a good light. Paul's addresses to Roman officials show respect to them and they in return respond positively to him (cf. Acts 26:31-32)

- * The time in which this book was written is something to be considered:
- * The book of Luke was written before Acts (Acts 1:1)
- * While Paul was in prison in Caesarea for two years (Acts 24:27), Luke would have had ample time to do the historical research into the life of Christ which he did.
- * Acts appears to have been written as a sequel to Luke and addressed to the same Theophilus, probably during the two years of Paul's imprisonment in Rome (Acts 28:30), i.e., AD 63.
- * Then you have an eye-catching statement about what Jesus did after his resurrection in *Acts 1:6 "Then they gathered around him and asked him, "Lord, are you at this time going to restore the kingdom to Israel?"*
- * The response to the question is:
 1. Don't leave Jerusalem.
 2. Be empowered by the Divine Spirit.
 3. Segregate yourselves and spread throughout the world to speak about Jesus".
 4. Saying this, Jesus leaves them, without giving a specific date for his return.
- * This seems to suggest that both Christ and Christianity as not being a threat to the present Roman Empire.

- * Christ and His disciples do not have any intent to cause any rebellion or mutiny against the Roman Empire.
- * Note: The “Kingdom of God” is mentioned 32 times in Luke’s Gospel.
- * With all this in mind, the “abrupt ending” of Acts leaves the reader with Paul being in Rome and waiting to present his case before Caesar.
- * ***I am of the opinion that Luke & Acts was specifically designed to aid Paul in his trial before Caesar, that what Paul was preaching had nothing to do with any political intentions but purely spiritual transformation.***
- * This stands as an investigative record and background report of Paul’s message presented before his final outcome of his trial was known.

THE ULTIMATE AUDIENCE

- * Matthew, the Hebrew tax collector, writes for the Hebrew mind. Mark, the travel companion of Paul and Peter, writes for the Roman mind. Luke, Paul's physician-missionary, writes with the Gentile audience.
- * It traces Christ's genealogy, for example, back to Adam, the "father" of the human race rather than to Abraham, the father of the Jewish people.
- * Luke seems to portray Jesus as an ideal man, very appealing to the Greek culture which exalted reason, philosophy, the human mind, and beauty.
- * The reason why Jesus is referred to as the "Son of Man" (23 times) and "Son of God" (7 times).
- * The title means: "Jesus was the ultimate human. He was God in human flesh."

Luke records more than any other writer about the childhood of Jesus, describing his natural growth as a normal, albeit perfect, child (2:40,51-52).

- a. the census of Caesar Augustus,
 - b. the journey to Bethlehem,
 - c. Jesus' birth, the adoration of the shepherds,
 - d. Jesus' circumcision,
 - e. the words of Simeon,
 - f. Jesus at age 12 in the temple talking with the doctors of the law
- * Luke records more about Jesus praying than any other gospel writer, writing eleven of the fifteen recorded instances of Jesus in prayer.
 - * He also stressed the dependence of Jesus on the Holy Spirit or Divine Empowerment (1:35; 3:22; 4:1,18; 10:21; cf. Acts 10:38).
 - * Luke places greater emphasis on Jesus the Teacher. He records 23 parables of Jesus, 18 of which are nowhere else revealed
 - * He mentions that Jesus spent the whole night in prayer before He chose His apostles (Luke 6:12-16), unlike the other Gospel accounts.

- * There are also statements in Luke that speak of His purity more clearly, like when the centurion said "certainly this was a righteous man" (Luke 23:47).
- * Israel at the time of Jesus was a very class-conscious society. The weak and downtrodden were literally powerless to improve their lot in life and were especially open to the message that "the kingdom of God is near you" ([Luke 10:9](#)).
- * Luke's Gospel emphasizes Jesus' love and care for humanity, those whom the Jewish leaders never even noticed.
 1. women (e.g. Mary, Elizabeth, Anna, Mary and Martha, etc.)
 2. the poor (cf. Luke's Beatitudes, Luke 6:20-23 and teachings on wealth, cf. Luke 12:13-21; 16:9-13,19-31)
 3. the socially, racially, and religiously ostracized
 - a. immoral women (cf. Luke 7:36-50)
 - b. Samaritans (cf. Luke 9:51-56; 10:29-37; 17:11-16)
 - c. lepers (cf. Luke 17:11-19)
 - d. tax collectors (cf. Luke 3:12-13; 15:1-2; 18:9-14;19:1-10)
 - e. criminals (cf. Luke 23:35-43)
 - f. rebellious family members (cf. Luke 15:11-32)
 - g. the poor (cf. Luke 6:20; 16:19-31)
 - h. Gentiles (cf. Luke 13:29; 14:23)

ACCOUNTS UNIQUE TO LUKE

Miracles unique to Luke

1. son of the widow of Nain resuscitated, Luke 7:12-17
2. sick woman in synagogue healed on the Sabbath, Luke 13:10-17
3. sick man in synagogue healed on the Sabbath, Luke 14:1-6
4. ten lepers healed; only one, a Samaritan, returns to give thanks, Luke 17:11-18

Parables unique to Luke

1. the good Samaritan, Luke 10:25-37
2. the persistent friend, Luke 11:5-13
3. the rich fool, Luke 12:13-21

4. the lost coin, Luke 15:8-10
5. the two sons, Luke 15:11-32
6. the unrighteous steward, Luke 16:1-8
7. the rich man and Lazarus, Luke 16:19-31
8. the unrighteous judge, Luke 18:1-8
9. the Pharisee and Publican, Luke 18:9-14

Other unique accounts

1. the events of the first two chapters
2. Zaccheus the tax-collector, Luke 19:1-10
3. Jesus sent to Herod by Pilate to be examined, Luke 23:8-12
4. the two on the road to Emmaus, Luke 24:13-32

OUTLINE OF THE BOOK

- The Preface (1:1-4)
- The Births of John the Baptist and Jesus (1:5-2:52)
 - The Annunciations (1:5-56)
 - The Birth of John the Baptist (1:57-80)
 - The Birth and Childhood of Jesus (ch. 2)
- The Preparation of Jesus for His Public Ministry (3:1-4:13)
 - His Forerunner (3:1-20)
 - His Baptism (3:21-22)
 - His Genealogy (3:23-38)
 - His Temptation (4:1-13)
- His Ministry in Galilee (4:14-9:9)
 - The Beginning of the Ministry in Galilee (4:14-41)
 - The First Tour of Galilee (4:42-5:39)
 - A Sabbath Controversy (6:1-11)
 - The Choice of the 12 Apostles (6:12-16)
 - The Sermon on the Plain (6:17-49)
 - Miracles in Capernaum and Nain (7:1-18)
 - The Inquiry of John the Baptist (7:19-29)
 - Jesus and the Pharisees (7:30-50)
 - The Second Tour of Galilee (8:1-3)
 - The Parables of the Kingdom (8:4-21)
 - The Trip across the Sea of Galilee (8:22-39)
 - The Third Tour of Galilee (8:40-9:9)
- His Withdrawal to Regions around Galilee (9:10-50)
 - To the Eastern Shore of the Sea of Galilee (9:10-17)
 - To Caesarea Philippi (9:18-50)
- His Ministry in Judea (9:51-13:21)
 - Journey through Samaria to Judea (9:51-62)
 - The Mission of the 72 (10:1-24)
 - The Lawyer and the Parable of the Good Samaritan (10:25-37)
 - Jesus at Bethany with Mary and Martha (10:38-42)
 - The Post-Resurrection Ministry (24:13-49)
 - The Ascension (24:50-53)

OUTLINE OF THE BOOK

- Teachings in Judea (11:1–13:21)
- His Ministry in and around Perea (13:22–19:27)
 - The Narrow Door (13:22–30)
 - Warning concerning Herod (13:31–35)
 - At a Pharisee's House (14:1–23)
 - The Cost of Discipleship (14:24–35)
 - The Parables of the Lost Sheep, the Lost Coin and the Lost Son (ch. 15)
 - The Parable of the Shrewd Manager (16:1–18)
 - The Rich Man and Lazarus (16:19–31)
 - Miscellaneous Teachings (17:1–10)
 - Ten Healed of Leprosy (17:11–19)
 - The Coming of the Kingdom (17:20–37)
 - The Persistent Widow (18:1–8)
 - The Pharisee and the Tax Collector (18:9–14)
 - Jesus and the Children (18:15–17)
 - The Rich Young Ruler (18:18–30)
 - Christ Foretells His Death (18:31–34)
- A Blind Beggar Given His Sight (18:35–43)
- Jesus and Zacchaeus (19:1–10)
- The Parable of the Ten Minas (19:11–27)
- His Last Days: Sacrifice and Triumph (19:28–24:53)
 - The Triumphal Entry (19:28–44)
 - The Cleansing of the Temple (19:45–48)
 - The Last Controversies with the Jewish Leaders (ch. 20)
 - The Olivet Discourse (ch. 21)
 - The Last Supper (22:1–38)
 - Jesus Praying in Gethsemane (22:39–46)
 - Jesus' Arrest (22:47–65)
 - Jesus on Trial (22:66–23:25)
 - The Crucifixion (23:26–56)
 - The Resurrection (24:1–12)
 - The Post-Resurrection Ministry (24:13–49)
 - The Ascension (24:50–53)

JOHN

JESUS THE SON OF GOD

ABOUT THE AUTHOR

- * The name John means "God has been Gracious"
- * John the Apostle was the son of Zebedee and Salome and the younger brother of James. He was a Galilean Jew from an apparently well-to-do family ([Mark 15:40-41](#)).
- * John and his brother James, accompanied by their father Zebedee, were preparing their nets in a boat when Jesus called them. Both James and John left the boat and their father to follow Jesus ([Matt 4:18-22](#)).
- * It appears that John was a disciple of John the Baptist until he was called by Jesus (John 1:19-61)
- * Jesus often took Peter, James, and John aside defining them as an inner circle of disciples ([13:23-24](#); [20:2-10](#); [21:2](#), [7](#), [20ff.](#)).
- * Not only is John counted among this select group, but he also refers to himself as the disciple whom Jesus loved ([13:23](#); [20:2](#); [21:7](#), [20](#)).
- * He and his brother James were known as the "sons of thunder" ([Mark 3:17](#)).

ABOUT THE AUTHOR

- * After the resurrection of Jesus, John continued to play an instrumental role in the early church. Paul referred to Peter, James, and John as the pillars of the church in Jerusalem ([Gal 2:9](#)).
- * John is found with Peter going to the temple when Peter healed the crippled man ([Acts 3:1-11](#)).
- * As a result both men went before the Sanhedrin ([Acts 4:1-23](#)).
- * Peter and John later traveled up to Samaria to confirm the work that was going on there ([Acts 8:14-24](#)).
- * He was later exiled to the island of Patmos ([Rev. 1:9](#)) and returned to Ephesus upon his release and stayed there until his death.

John was second to Paul in the number of books written in the New Testament:

• John • 1 John • 2 John • 3 John • Revelation

Chapters: 21 | Verses: 879

THE UNIQUENESS OF THE GOSPEL OF JOHN

- Matthew wrote for a Jewish audience.
 - Mark wrote for a Roman audience.
 - Luke wrote for a Greek audience.
 - John wrote for everybody.
-
- * Matthew starts the History of Jesus from Abraham, the Father of the Jewish race
 - * Luke starts the History of Jesus from Adam, the Father of the Human Race.
 - * And John went back even further into history: "in the beginning" [Genesis 1:1](#)
 - * By doing so, John made a direct link between the nature of God and the nature of Jesus Christ, who is portrayed as the Word from the Beginning.
 - * While Matthew portrayed Jesus as the King, Mark portrayed Jesus as the Servant, and Luke portrayed Jesus as the Son of Man, John focuses on the deity of Christ more so than the other four: we see Jesus as the Word of God, the Son of God, and God Himself.

JESUS IS GOD

Much of John's material directly states **who Jesus is**, not just what He does or says. John's presentation of Christ as the divine Son of God is seen in the titles given Him in the book:

- a. "the Word was God" (1:1),
- b. "the Lamb of God" (1:29),
- c. "the Messiah" (1:41),
- d. "the Son of God"
- e. "the King of Israel" (1:49),
- f. the "Savior of the world" (4:42),
- g. "Lord and . . . God" (20:28).

He wrote this Gospel book so that his readers might "believe that Jesus is the Christ, the Son of God," so that they may have life in His name ([John 20:31](#)).

JESUS IS THE "I AM"

John records several "I am" statements from Jesus throughout this book:

- "I am the bread of life" (Jn 6:35, 41, 48, 51)
- "I am from [God], and He sent Me" (Jn 7:29)
- "I am the Light of the world" (Jn 8:12; 9:5)
- "I am [God]" (Jn 8:58)
- "I am the door" (Jn 10:7, 9)
- "I am the good shepherd" (Jn 10:11, 14)
- "I am the Son of God" (Jn 10:36)
- "I am the resurrection and the life" (Jn 11:25)
- "I am the way and the truth and the life" (Jn 14:6)
- "I am the vine" (Jn 15:1, 5)

JESUS IS ABOVE ALL

The Gospel of John makes a strong argument for Jesus as the exclusive savior, and the only way to know God (Jn 1:18; 14:6).

- * Jesus is greater than the Jewish heroes Moses and Abraham ([Jn 1:17](#); [8:58](#));
- * Most notable of these are [8:57-58](#) where Jesus declares, "Before Abraham was born, I am!"
- * in [10:30-33](#). In this instance Jesus said, "I and my Father are one." After this, the Jews picked up stones that they might stone him on grounds of blasphemy because he claimed to be God.
- * The author emphasizes Jesus' hunger, thirst, weariness, pain, and death, showing Him to be fully human as well as fully divine
- * This is strong defense against the **Gnostics** of the day who believed Jesus only appeared as a man.

THE BOOK OF "SIGNS"

- * There are no parables, only seven miracles (five of which are not recorded elsewhere)
- * This book is popularly called as The "Book of Signs" (Jn 2-12)

John 20:30-31- *And truly Jesus did many other signs in the presence of His disciples, which are not written in this book"*

The Seven miracles that John uses to show Jesus is the Son of God:

- the turning of water into wine (2:1-11)
- the cure of the nobleman's son (4:46-54)
- the cure of the paralytic (5:1-18)
- the feeding of the multitude (6:6-13)
- the walking on the water (6:16-21)
- the giving of sight to the blind (9:1-7)
- the raising of Lazarus (11:1-45)

The author of John's Gospel does not merely narrate a series of events but singles out details that support an ordered theological interpretation of those events.

JESUS, "THE LIGHT"

It is characteristic of the style of this Gospel to emphasize contrasting concepts and themes:

- (1) light and darkness (John 1:4-9),
- (2) love and hatred (John 15:17-18),
- (3) from above and from below (John 8:23),
- (4) life and death (John 6:57-58),
- (5) truth and falsehood (John 8:32-47)

- * In [1:4-9](#), John portrays Jesus as being the light of men and demonstrates that the darkness does not understand the light.
- * John the Baptist came to bear witness of the light in order that men would believe through him. In [5:35](#) there is reference to John the Baptist as being a lamp that gives forth light.

JESUS, "THE LIGHT"

- * In the third chapter ([19-21](#)) Jesus states that the **light has come into the world**, but men have loved the darkness instead of the light because their works were evil. (Evildoers hate the light and are afraid to go into the light lest their works be exposed. On the other hand, the ones who practice the truth come into the light so that it can be seen that their works were done through God)
- * Jesus is also referred to as the **Light of the World** ([8:12](#); [9:5](#)) whereas the devil is called the "prince of this world" ([12:31](#); [14:30](#); [16:11](#)).
- * In [12:35-36](#) Jesus tells the crowd that it is necessary to **walk in the light** because the person that walks in the darkness does not know where he is going.
- * He also tells the crowd to believe in the Light in order to become sons of the light.
- * Lastly in [12:46](#), he states that he has come as light into the world so that those who believe in him will not remain in darkness.

THE HIGH PRIESTLY PRAYER

- * John 17 contains the longest recorded prayer of Jesus in any of the Gospels. Jesus prays this after He finishes His final instructions to the disciples and before He is betrayed, arrested, and crucified.
- * The office of high priest was instituted at Mount Sinai when God gave the Law to the Israelites through Moses. Aaron and, subsequently, his descendants were chosen to be priests who were responsible for interceding for Israel before God (Exodus 28 - 29).
- * One priest was selected as the high priest who would enter the Holy of Holies on the Day of Atonement to offer the sacrifice that would temporarily cover the sins of the people (Hebrews 9:7).
- * When Jesus came, He offered His life as the ultimate sacrifice that would not only cover the sins of the people but completely cleanse His people and save them.

THE HIGH PRIESTLY PRAYER

Hebrews 5:7-10

During his life on earth, he [Jesus] offered up prayer and entreaty, with loud cries and with tears, to the one who had the power to save him from death, and, winning a hearing by his reverence, he learnt obedience, Son though he was, through his sufferings; when he had been perfected, he became for all who obey him the source of eternal salvation and was acclaimed by God with the title of high priest of the order of Melchizedek.

- * In this deeply moving intercessory prayer, which is prayed aloud before the disciples, we become even more aware of the loving intimacy of Jesus' relationship with God

This prayer can be divided into 3 parts:

- **17:1-5:** Jesus prays for Himself (offering himself as a sacrifice to God the Father)
- **17:6-19:** Jesus prays an intercessory prayer for all His disciples.
- **17:20-26:** Jesus prays for all of us-believers down through the centuries-for the unity of the New Covenant Church.

THE HIGH PRIESTLY PRAYER

I. FOR HIMSELF Verses 1-5	II. FOR HIS DISCIPLES Verses 6-19	III. FOR FUTURE BELIEVERS <u>Verses 20-26</u>
He prays affirming the glory of the cross (verses 1-2)	He prays for their knowledge (verses 6-9)	He prays for their oneness in the Father and the Son (<u>verses 20-22</u>)
He expresses the essence of eternal life (<u>verses 3-4</u>)	He prays for their perseverance (<u>verses 10-12</u>)	He prays for their perfect unity together (<u>verse 23</u>)
He rejoices in the shared glory of the Father (<u>verse 5</u>)	He prays for their joy (verse 13)	He prays for their future presence with Him (verses 24-25)
	He prays for their protection from evil (<u>verses 14-16</u>)	He prays for their mutual love (verse 26)
	He prays for their sanctification (verses 14-17)	

OUTLINE OF THE BOOK

- I. Incarnation of the Son of God, 1:1-18
- II. Presentation of the Son of God, 1:19-4:54
 - A. By John the Baptizer, 1:19-34
 - B. To John's Disciples, 1:35-51
 - C. At a Wedding in Cana, 2:1-11
 - D. At the Temple in Jerusalem, 2:12-25
 - E. To Nicodemus, 3:1-21
 - F. By John the Baptizer, 3:22-36
 - G. To the Samaritan Woman, 4:1-42
 - H. To an Official of Capernaum, 4:43-54
- III. Confrontations with the Son of God, 5:1-12:50
 - A. At a Feast in Jerusalem, 5:1-47
 - 1. The miraculous sign, 5:1-9
 - 2. The reaction, 5:10-18
 - 3. The discourse, 5:19-47
 - B. At Passover Time in Galilee, 6:1-71

- 1. The miraculous sign, 6:1-21
- 2. The discourse, 6:22-40
- 3. The reactions, 6:41-71
- C. At the Feast of Booths in Jerusalem, 7:1-10:21
 - 1. Debate #1-the discourse, 7:1-29
 - 2. The reactions, 7:30-36
 - 3. Debate #2-the discourse, 7:37-39
 - 4. The reactions, 7:40-53
 - 5. Debate #3-the discourses, 8:1-58
 - 6. The reaction, 8:59
 - 7. Debate #4-the miraculous sign, 9:1-12
 - 8. The reactions, 9:13-41
 - 9. Debate #5-the discourse on the Good Shepherd, 10:1-18
 - 10. The reactions, 10:19-21

OUTLINE OF THE BOOK

D. At the Feast of Dedication in Jerusalem, 10:22-42

1. The discourse, 10:22-30

2. The rejection, 10:31-42

E. At Bethany, 11:1-12:11

1. The miraculous sign, 11:1-44

2. The reactions, 11:45-57

3. The anointing by Mary, 12:1-8

4. The reactions, 12:9-11

F. At Jerusalem, 12:12-50

1. The triumphal entry, 12:12-19

2. The teaching, 12:20-50

IV. Instruction by the Son of God, 13:1-16:33

A. Concerning Forgiveness, 13:1-20

B. Concerning His Betrayal, 13:21-30

C. Concerning His Departure, 13:31-38

D. Concerning Heaven, 14:1-14

E. Concerning the Holy Spirit, 14:15-26

F. Concerning Peace, 14:27-31

G. Concerning Fruitfulness, 15:1-17

H. Concerning the World, 15:18-16:6

I. Concerning the Holy Spirit, 16:7-15

J. Concerning His Return, 16:16-33

V. Intercession of the Son of God, 17:1-26

VI. Crucifixion of the Son of God, 18:1-19:42

A. The Arrest, 18:1-11

B. The Trials, 18:12-19:15

1. Before Annas, 18:12-23

2. Before Caiaphas, 18:24-27

3. Before Pilate, 18:28-19:16

C. The Crucifixion, 19:17-37

D. The Burial, 19:38-42

VII. Resurrection of the Son of God, 20:1-21:25

A. The Empty Tomb, 20:1-9

B. The Appearances of the Risen Lord, 20:11-21:25

1. To Mary Magdalene, 20:10-18

2. To the disciples, Thomas absent, 20:19-25

3. To the disciples, Thomas present, 20:26-31

4. To seven disciples, 21:1-14

5. To Peter and the beloved disciple, 21:15-25

ACTS OF THE APOSTLES

THE SPREAD OF THE GOSPEL

ABOUT THE BOOK

- * The title of the book of Acts comes from the Greek word ***praxis***, a word often used in early Christian literature to describe the great deeds of the apostles or other significant believers.
- * Acts is a sequel to the Gospel of Luke, were both written by Luke, a physician who traveled with the apostle Paul.
- * Luke tells us that his first book (the Gospel of Luke) was “about all that Jesus *began* to do and to teach until the day he was taken up to heaven” (Acts 1:1-2).
- * Acts is the second volume of Luke’s history-writing project writing about what Jesus did *after* his ascension into heaven – he directed and taught the apostles through the Holy Spirit.
- * Covers the first 30 to 35 years of the history of the church.
- * The first 12 chapters the major character is Peter. The final 16 chapters the major character is Paul.

ABOUT THE BOOK

- * In the happenings in Acts, at certain places the author includes himself as a companion of Paul in his travels (16:10-17; 20:5–21:18; 27:1–28:16).
- * These “we” passages include the period of Paul’s two-year imprisonment at Rome (ch. 28).
- * During this time Paul wrote, among other letters, Philemon and Colossians.
- * In them he sends greetings from his companions, and Luke is included among them (Col 4:9-17, Phm 23-24).
- * Luke mentioned neither Paul’s death (AD 64-68) nor the persecution of Christians that broke out under Nero (AD 64).
- * More than likely, Luke completed the book before either of these events occurred, sometime between AD 60 and AD 62, while Paul sat in prison, awaiting the resolution of his appeal.

Chapters: 28 | Verses: 1007

THE BOOK AS A BRIDGE

- Without Acts, a picture of the primitive church would be impossible to reconstruct; with it, the New Testament letters of St. Paul are far more intelligible.

a. THE BRIDGE BETWEEN CHRIST AND THE CHURCH

- This book joins what **Jesus “began to do and to teach”** (1:1; see note there) as told in the Gospels with what he continued to do and **teach through the apostles’** preaching and the establishment of the church.

b. THE BRIDGE BETWEEN GOSPELS AND EPISTLES

- This book serves as a link between the **Gospel narratives** on the one hand and the **apostolic letters** on the other
- The book of Acts covers the transitional time between the ascension of Christ and the completion of the New Testament canon

THE BOOK AS A BRIDGE

c. THE BRIDGE BETWEEN THE COVENANTS

- The book of Acts serves as a transition from the Old Covenant to the New.
- The change in the ministry of the Holy Spirit, whose primary function in the Old Testament was the external “anointing” of God’s people, among them Moses (Numbers 11:17), Othniel (Judges 3:8-10), Gideon (Judges 6:34), and Saul (1 Samuel 10:6-10).
- After the ascension of Jesus, the Spirit came to live in the very hearts of believers (Romans 8:9-11; 1 Corinthians 3:16), guiding and empowering them from within.

d. THE BRIDGE BETWEEN THE JEW AND THE GENTILE

- It records the transition of the Church from being almost exclusively a Jewish institution into becoming a Gentile and an international institution.
- Peter’s vision of the sheet full of unclean animals in Acts 10:9-15 is a sign of the transition from the Old Covenant to the New Covenant’s unity of Jew and Gentile in one universal Church.
- The book accounts the growing distance between Christianity and Judaism.

THE 7 CENTERS OF WITNESSING

- * The book of Acts is also the history of the birth, the founding, and the spread of the Church from Jerusalem to Rome.
- * In only three decades, a small group of frightened believers in Jerusalem transformed into an empire-wide movement of people who had committed their lives to Jesus Christ
- * On a high note God uses Paul, the former **Persecutor** of the church to the **Proclaimer** of His Gospel to the highest government official in the land—the Emperor of Rome.
 1. The Witness in Jerusalem (2:14-5:42)
 2. The Witness beyond Jerusalem (6:1-12:25)
 3. The Witness in Cyprus and Southern Galatia (13:1-14:28)
 4. The Witness in Greece (15:36-18:22)
 5. The Witness in Ephesus (18:23-21:16)
 6. The Witness in Caesarea (24:1-26:32)
 7. The Witness in Rome (27:1-28:31)

7 ASPECTS OF EFFECTIVE WITNESSING

1. The witness is **worldwide**—Judea, Samaria, the “end of the earth” (1:8).
2. The witness includes **all kinds of people** (chs. 2-5; 10:1-11:18; 14:8-18; 16:11-15, 25-34; 17:22-31).
3. The **Holy Spirit empowers** the witness (1:8; 2:1-13; 8:17; 13:2-12; 19:6). God guides the church’s witness (4:5-22; 23:12-22; 24:1-23; 27:21-26). *(The success of the church in carrying the gospel from Jerusalem to Rome and in planting local churches across the Roman empire demonstrated that Christianity was not a merely human work.)*
4. Effective witness demands **unity** in the church (2:42-47; 4:32-37; 5:12-14).
5. **Jesus’ resurrection** is a key part of the witness (1:22; 2:22-36; 17:30-31).
6. Witnesses must always maintain **integrity** before the world (18:12-15; 23:29; 25:18; 26:31-32).
7. Faithful witnesses must be prepared to **suffer and even die** because of their testimony to Christ (5:41-42; 7:54-60).

10 CASE STUDIES OF EVANGELISM

1. About 3,000 on the Day of Pentecost. 2:37-41
2. The Samaritans. Acts 8:12
3. Simon the Sorcerer. Acts 8:13
4. The Ethiopian Eunuch. Acts 8:26-40
5. Saul (Paul). Acts 9:3-18
6. Cornelius and his household. Acts 10:34-48
7. Lydia and her household. Acts 16:11-15
8. The Philippian Jailor and his family. Acts 16:25-34
9. The Corinthians. Acts 13:8
10. The 12 men at Ephesus/ Acts 18:8

PETER VS. PAUL

- * Paul's ministry as an apostle is validated in Acts by a comparison with the apostle Peter.
- * They both heal a lame man (3:1-10 and 14:8-10),
- * Peter heals the sick with his shadow (5:15, 16) and Paul heals the sick with his handkerchiefs and aprons (19:12).
- * Both were recipients of jealousy from the Jews (5:17, 13:45),
- * Both confront sorcerers (8:9-24, 13:6-11)
- * Both raise people from the dead (9:36-41, 20:9-12)
- * Both were imprisoned and miraculously delivered from jail (12:3-19, 16:25-34).

1ST MISSIONARY JOURNEY OF PAUL

Paul's First Missionary Journey (Acts 13:4-14:26)

- * **Lasted 2 years**
- * **Traveled some 1, 235 miles**
- * Barnabas and Paul first visited Barnabas's home region of Cyprus before sailing to the southern region of Asia Minor.
- * When they reached Perga in Pamphylia, John Mark left the group and returned to Jerusalem.
- * Making their way to Antioch (in Pisidia), Iconium, Lystra, and Derbe, Paul and Barnabas were driven out of each city by jealous Jewish religious leaders.
- * Later they returned by the same route, strengthening the new churches as they went.
- * From Attalia they set sail for their home in Antioch of Syria.

1ST MISSIONARY JOURNEY



2ND MISSIONARY JOURNEY

- * **Paul's Second Missionary Journey (Acts 15:36-18:22)**
- * **Lasted 3 years**
- * **Traveled some 2,703+ miles**
- * Paul and Silas revisited the places in Asia Minor where Paul had preached on his first journey
- * Meanwhile Barnabas took John Mark and sailed to Cyprus.
- * Paul and Silas visited Derbe, Lystra, and Antioch in Pisidia.
- * From there Paul and Silas traveled to Troas, where Paul received a vision of a man from Macedonia calling to them.
- * Crossing into Europe, they passed through several towns along the Egnatian Way and traveled to the cities of Athens and Corinth in southern Greece.
- * Then, sailing to Ephesus and Caesarea, they visited the church in Jerusalem before returning to Antioch of Syria.

2ND MISSIONARY JOURNEY OF PAUL



3RD MISSIONARY JOURNEY OF PAUL

- * **Paul's Third Missionary Journey (Acts 18:22-21:17)**
- * **Lasted 4 years**
- * **Traveled some 2,515 miles**
- * Paul's third missionary journey traversed much the same ground as his second.
- * Passing through Galatia and Phrygia, he proceeded directly to the great port city of Ephesus.
- * After three years of preaching and teaching there, Paul traveled again through Macedonia and Achaia, strengthening the believers
- * He then finished with a visit to Jerusalem.

3RD MISSIONARY JOURNEY



OUTLINE OF THE BOOK

I. The Lord Jesus Christ at work by the Holy Spirit through the apostles in Jerusalem, **Chapters 1–7**

A. Preparation for the coming of the Spirit, Chapter 1

1. Introduction, vv. 1, 2
2. 40 days post-resurrection ministry of Jesus, vv. 3-9
3. Ascension and promise of the return of Jesus, vv. 10, 11
4. Waiting for the Spirit, vv. 12-14
5. Appointment of an apostle, vv. 15-26

B. Day of Pentecost (Bethlehem of the Holy Spirit), Chapter 2

1. Coming of the Holy Spirit, vv. 1-13
2. 1st sermon in the church age by Peter, vv. 14-47

C. 1st miracle of the church; Peter's 2nd sermon, Chapter 3

1. Healing of lame man, vv. 1-11
2. Appealing and revealing address of Peter, vv. 12-26
3. Believing 5000 men (results), Act 4:4

D. 1st persecution of the church; power of the Holy Spirit, Chapter 4

E. Death of Ananias and Sapphira; 2nd persecution, Chapter 5

(Discipline within and persecution without)

F. Appointment of deacons; witness of Stephen, a deacon, Chapter 6

G. Stephen's address and martyrdom (1st martyr), Chapter 7

OUTLINE OF THE BOOK

II. The Lord Jesus Christ at work by the Holy Spirit through the apostles in Judæa and Samaria, **Chapters 8–12**

- A. Conversion of Ethiopian Eunuch (son of Ham), Chapter 8
- B. Conversion of Saul of Tarsus (son of Shem), Chapter 9
- C. Conversion of Cornelius, Roman centurion (son of Japheth), Chapter 10
- D. Peter defends his ministry; gospel goes to Antioch, Chapter 11
- E. Death of James; arrest of Peter, Chapter 12

III. The Lord Jesus Christ at work by the Holy Spirit through the apostles to the uttermost part of the earth, **Chapters 13–28**

- A. 1st missionary journey of Paul, Chapters 13, 14
- B. Council at Jerusalem, Chapter 15
- C. 2nd missionary journey of Paul, Chapters 15:36–16:40

- D. 2nd missionary journey (continued)
Paul in Thessalonica, Athens, Chapter 17
- E. 2nd missionary journey (concluded)
Paul in Corinth; Apollos in Ephesus, Chapter 18
- F. 3rd missionary journey, Chapters 18:23–21:14
Paul in Ephesus, Chapter 19
- G. 3rd missionary journey of Paul (continued), Chapter 20
- H. Paul goes to Jerusalem and is arrested, Chapter 21
- I. Paul's defense before the mob at Jerusalem, Chapter 22
- J. Paul's defense before the Sanhedrin, Chapter 23
- K. Paul before Felix, Chapter 24
- L. Paul before Festus, Chapter 25
- M. Paul before Agrippa, Chapter 26
- N. Paul goes to Rome via storm and shipwreck, Ch. 27
- O. Paul arrives in Rome, Chapter 28
(Last seen preaching to Gentiles)

ROMANS

RIGHTEOUSNESS BY FAITH

ABOUT THE BOOK

- * The apostle Paul wrote to the Romans from the Greek city of Corinth in AD 57, just three years after the 16-year-old Nero had ascended to the throne as Emperor of Rome.
- * The political situation in the capital had not yet deteriorated for the Roman Christians, as Nero wouldn't begin his persecution of them until he made them scapegoats after the great Roman fire in AD 64.
- * Therefore, Paul wrote to a church that was experiencing a time of relative peace, but a church that he felt needed a strong dose of basic gospel doctrine.
- * Paul had never been to Rome when he wrote the letter to the Romans, though he had clearly expressed his desire to travel there in the near future (Romans 1:10-12).
- * Romans 16:22 indicates that Paul used a man named Tertius to transcribe his words.
- * Of particular concern to Paul were those to whom this letter was written—those in Rome who were “loved by God and called to be saints” (Romans 1:7).

ABOUT THE BOOK

- * Phoebe, who was a member of the church at Cenchrea near Corinth ([Romans 16:1](#)), most likely carried the letter to Rome.
- * Longest letter Paul wrote
- * Longest letter in the New Testament
- * Longest letter in the ancient world
- * The letter to the Romans stands as the clearest and most systematic presentation of Christian doctrine in all the Scriptures.
- * The main theme of this letter is obvious of course—righteousness.
- * The Book of Romans tells us about God, who He is and what He has done.
- * It tells us of Jesus Christ, what His death accomplished.
- * It tells us about ourselves, what we were like without Christ and who we are after trusting in Christ.

- * Chapters: 28 | Verses: 1007

KEY VERSE

Romans 1:16, 17

For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek.

For in it is the righteousness of God revealed from faith to faith; as it is written,

"The just shall live by faith".

The Book of Romans is primarily a work of doctrine and can be divided into 4 sections:

- a. **THE NEED OF RIGHTEOUSNESS** 1:18-3:20;
- b. **GOD'S PROVISION OF RIGHTEOUSNESS** 3:21-8:39;
- c. **MAN'S REJECTION OF RIGHTEOUSNESS** 9:1-11:36;
- d. **PRACTISING RIGHTEOUSNESS** 12:1-15:13.

1. THE NEED OF RIGHTEOUSNESS (1:18-3:20)

Righteousness needed by sinful men (**Rom 1:17-3:20**)

Man is a sinner. The World is guilty before God – all need righteousness.

1. The Need Of The Gentiles (**Rom 1:18-2:16**)
 - Natural revelation of God
 - Respectable people need righteousness (2:1-16)
2. The Need Of The Jews (**Rom 2:17-3:8**)
 - Revelation of the sin of Israel under the Law,
3. The Universal Need For Salvation (**Rom 3:9-20**)
 - Man cannot remove guilt. (vs.9-12)
 - Man cannot change his nature. (vs.13-18)
 - Law reveals sin, not salvation. (vs. 19-20)

2. GOD'S PROVISION OF RIGHTEOUSNESS (3:21–8:39)

a. Justification by faith explained, Rom 3:21-31

Justification is the act of God that declares a sinner righteous by faith on the merit of Christ's sacrifice. (Under law God required righteousness from man; under grace He gives righteousness to man)

b. Justification by faith *illustrated*, Rom 4:1-25

(Demonstration – Abraham and David)

c. Justification by faith – *results derived*, Rom 5:1-11

Eight benefits of Justification:

1) Peace, v. 1 **2)** Access, v. 2 **3)** Hope, v. 2 **4)** Patience – fruit of tribulations, v. 3 **5)** Love, v. 5 **6)** Holy Spirit, v. 5 **7)** Deliverance from the Great Tribulation, v. 9 **8)** Joy, v. 11

2. GOD'S PROVISION OF RIGHTEOUSNESS (3:21-8:39)

God's new provision for sanctification, **Rom 8:1-39**

a. New law: Holy Spirit vs. Law, **vv. 1-4**

b. New struggle: Holy Spirit vs. flesh, **vv. 5-13**

c. New man, son of God: Holy Spirit and spirit of man, **vv. 14-17**

d. New creation: old vs. new, bondage vs. liberty, **vv. 18-22**

e. New body: groaning vs. redeemed body, **vv. 23-27**

Holy Spirit helps us in our present bodies.

f. New purpose of God, **vv. 28-34**

God's purpose guarantees the salvation of sinners.

g. New security of the believer, **vv. 35-39**

God's love guarantees the security of the believer.

3. REJECTION OF RIGHTEOUSNESS (9:1–11:36)

A. God's past dealings with Israel, Chapter 9

1. Israel defined, vv. 1-5 and identified, vv. 6-13
2. Choice of Israel in the sovereign purpose of God, vv. 14-24
3. Choice of Gentiles in the scriptural prophecies of God, vv. 25-33

B. God's present purpose with Israel, Chapter 10

1. Present state of Israel – lost, vv. 1-4 same as Gentiles, vv. 5-12 "For there is no difference."
2. Present salvation for both Jew and Gentile – hear and believe the gospel, vv. 13-21

C. God's future purpose with Israel, Chapter 11

1. Reason for setting aside the nation Israel – salvation of the Gentiles, vv. 13-21
2. Restoration of nation Israel – greater blessing, vv. 22-32

PRACTISING RIGHTEOUSNESS (12:1-15:13)

A. IN RELATION TO OVERALL CONDUCT (Rom 12:1-21)

1. Relationship to God ("present – yield"), Rom 12:1-2
2. Relationship to gifts of the Spirit, Rom 12:3-8
3. Relationship to other believers, Rom 12:9-16
4. Relationship to unbelievers, Rom 12:17-21

B. IN RELATION TO CIVIL AUTHORITY (Rom 13:1-7)

C. IN RELATION TO FELLOW MAN (Rom 13:8-14)

D. IN RELATION TO WEAK BRETHREN (Rom 14:1-15:13)

Three principles of conduct for Christians

a. Conviction, Rom 14:5 **b.** Conscience, **c.** Consideration, Rom 15:1-3

Relationship of Jews and Gentiles as believers, Rom 15:4-13 (Racial relationships)

OUTLINE OF THE BOOK

OUTLINE OF THE BOOK

1 CORINTHIANS

CHURCH DISCIPLINE

THE CITY OF CORINTH

- * Ancient Corinth was built at the foot of Mount Acrocorinth in southern Greece, benefiting also from the natural spring that provided water for the town.
- * The famed Greek city of Corinth, renowned for its artistry in bronze, its wealth, and its wanton sexuality, was destroyed in 146 B.C. during a war with Rome.
- * The city was re-founded as a Roman colony in 44 B.C.
- * Corinth was a strategically located Roman city on the main land route between East and West and was the crossroads for several sea routes.
- * Corinth was famous for its intellectual and material prosperity and was honored with being the capitol of Achaia.
- * It was a place where many cultures and religions mingled. Since it was a Roman colony, Roman law and customs were important, particularly among the upper classes, but “many ‘gods’ and many ‘lords’ ” found a home in Corinth (1 Cor. 8:5).

THE CITY OF CORINTH

- * In Paul's day the great Doric-style temple (to Athena or Apollo) from the sixth century B.C. remained a central feature in Corinth, and multiple temples to other deities dotted the city.
- * The worship of these gods was fully integrated into governmental affairs, civic festivals, trade guilds, and social clubs, and everyday life in general.
- * It also became famous for its corruption.
- * Corinth had a reputation for its depravity, and the temple prostitutes of Aphrodite did not help in saving the city's bad name. There was even a Greek word, *korinthiazomai* (Corinthianize), which meant "to practice fornication."
- * In this sense, Corinth was very much like a modern urban area, containing unending opportunities to engage in sinful behavior without any apparent consequences.
- * Such a community clearly had a negative influence on the Corinthian church.
- * Paul's instruction to the believers was not to retreat from their city, but live out their commitment to Christ ever more faithfully in the midst of nonbelievers and shine our light into the dark places of their world.

THE CHURCH AT CORINTH

- * The Church in Corinth was planted on Paul's second missionary journey in AD 50-51 after his visit in Athens (cf. [Acts 15:36; 18:1-18](#))
- * Paul stayed with Roman Jews (who were expelled in AD 49 or 50) named Aquila and Priscilla eighteen months in Corinth teaching the word of God and working as tent makers ([Acts 18:1-3](#), 11)
- * Silas and Timothy came down from Macedonia and joined Paul in Corinth whereupon Paul devoted himself full time to the ministry of the word ([Acts 18:5](#)) spent 18 months in Corinth he was able to convert several influential people
- * a second visit ([2 Cor. 13:1-2](#)) commonly called the "painful visit" as Paul himself refers to it ([2 Cor. 2:1](#)).
- * The outcome of this visit was not as Paul had wanted and definitely something that he did not wish to experience again.
- * Upon his return to Ephesus, Paul was provoked to write a third letter to the Corinthians.
- * This is the so-called "severe letter." He gave the letter to Titus to deliver it to Corinth.
- * Paul's reasoning for writing this letter is found in [2 Cor. 2:3-4](#):

THE EPISTLES TO CORINTH

Altogether Paul wrote four letters to this church:

(1) the previous letter mentioned in 1 Corinthians 5:9;

(2) 1 Corinthians;

(3) the tearful, severe letter mentioned in 2 Corinthians 2:3-4; and

(4) 2 Corinthians.

- * Only 1 and 2 Corinthians have survived.
- * One of the most popular views among scholars is that 2 Cor. 10-13 is actually a part of the "severe letter" that was mentioned above.
- * The reason why some scholars adhere to this view is based on the difference between 2 Cor. 1-9 and 10-13.
- * The first section has a sense of optimism, while the second has one of pessimism.
- * Unlike Romans and Colossians, 1 Corinthians is a letter written to people Paul knew well. Paul's familiarity is very obvious in this letter, especially in his fatherly language (1 Co 4:14, 21; 11:1-2).

THE EPISTLES TO CORINTH

- * Paul is first excited and has "perfect confidence" in them ([2 Cor. 7:16](#)), but in 10-13 he says, "For I fear that perhaps when I come I may find you not as I wish" ([2 Cor. 12:20](#)).
- * The epistles follow the classic Pauline letter formula, beginning with
 - a. an opening section ([1 Cor. 1:1-3](#); [2 Cor. 1:1-2](#)),
 - b. thanksgiving ([1 Cor. 1:4-9](#); [2 Cor. 1:3-11](#)),
 - c. body ([1 Cor. 1:10-16:18](#); [2 Cor. 1:12-13:10](#)), and
 - d. a closing section ([1 Cor. 16:19-24](#); [2 Cor. 13:11-14](#)).

1 CORINTHIANS

- * First Corinthians is a pastoral letter to a spiritually troubled church.
- * a report he received from people associated with one of its members, Chloe ([1 Corinthians 1:11](#)).
- * The church he had founded so recently ([Acts 18:1-17](#)) had already developed deep divisions, a situation that required immediate action.
- * Paul received an oral report and a letter from the Corinthian church.
- * These revealed a church struggling with division, immorality, idolatry, abusing the Lord's Supper, spiritual gifts, and confusion about Resurrection. Rather than turn a blind eye toward relational division and all kinds of immorality, he addressed the problems head on.
- * The letter is highly relevant today, as it deals with such issues as the relationship between Christians and our surrounding pagan culture
- * The apostle expected that Christian people would live according to Christian ideals, or as he told them, "You have been bought with a price: therefore glorify God in your body" (6:20).

1 CORINTHIANS

- **THE PROBLEMS**
- A. DIVISIONS IN THE CHURCH 1:10-4:21
- B. LACK OF DISCIPLINE IN THE CHURCH 5:1-13
- C. LITIGATION IN THE BODY 6:1-8
- D. LACK OF PURITY 6:9-20
- **THE TEACHINGS**
- A. CONCERNING MARRIAGE 7:1-40
- B. CONCERNING MEAT SACRIFICED TO IDOLS 8:1-11:1
- C. CONCERNING PUBLIC WORSHIP 11:2-14:40
- D. CONCERNING THE RESURRECTION 15:1-58

A. DIVISIONS IN THE CHURCH 1:10-4:21

- * The Corinthians were fighting each other, with one faction claiming Paul as their leader while others claimed the eloquent Apollos, the original apostle Peter (Cephas), or the Lord Jesus Christ Himself (1 Co 1:12).
- * Paul had heard that the Corinthian believers had divided into groups and were holding up various leaders as being superior to the others. there were those who claimed they were superior because they followed Christ or were servants of Christ (cf. 2 Cor. 11:23).
- * Paul reprimands them for their immaturity (1 Co 3:3), and points to God as the one who deserves glory, not His servants (1 Co 3:5-7).

A. DIVISIONS IN THE CHURCH 1:10-4:21

- * The specific reason for the divisions was that the Corinthians were placing their faith in the wisdom of men.
- * Paul points out that the wisdom of men is foolishness to God (1:25) and their faith should be in the power of God (2:5), not the power of men.
- * Paul's argument is that they have misunderstood the very nature of the gospel.
- * In the next three paragraphs he shows them first, that the very idea of a crucified Messiah is foolish (1:18-25), second, that God chose them though they did not deserve it (1:26-31) and third, look how God used him, Paul, in his weakness (2:1-5)
- * These examples (of watering and sowing 3:6, being God's fellow-workers 3:9, being a servant and steward 4:1) that Paul had "figuratively applied" (4:6) to himself and Apollos were to make a point: Paul and Apollos were only channels of God.

B. LACK OF DISCIPLINE IN THE CHURCH 5:1-13

- The church was condoning sexual immorality: one man was sleeping with his mother-in-law (1 Co 5:1) and others seem to have been seeing prostitutes (1 Co 6:16-18). what was worse, they had not dealt with the offender (5:1-2).
- In 5:3-8 Paul explains that they need to remove the immoral person from the church for discipline because if left in their midst, he would corrupt the rest of the body.
- In a previous letter (5:9) Paul had told them not to associate with immoral people and they had obviously misunderstood.
- He was not referring to unbelievers as they would have no witness should they isolate themselves (5:10).

C. LITIGATION IN THE BODY 6:1-8

- The church was not judging their own based on God's Word;
- rather, they were taking their disputes with other Christians to the secular courts (1 Co 6:5-7).
- Paul's argument is that since they would some day even judge angels (6:3), they ought to be able to settle disputes among themselves.

D. LACK OF PURITY 6:9-20

- * Evidently some of the Corinthians were going to prostitutes and they were probably appealing their right to do so because of their liberty in Christ, but they had a false view of Christian freedom.
- * Paul's response is that their liberty is limited by whether or not it is profitable and whether or not it will enslave (vs. 12)
- * Paul's direction: recognize God's authority and glorify Him with the physical body (1 Co 6:19-20).
- * The Corinthians had written Paul with questions about what they were at liberty to do in marriage, divorce, eating and drinking, and the like.
- * Paul gives detailed responses on each topic, but sums up the Christian philosophy: "whether you eat or drink, or whatever you do, do all to the glory of God." (1 Co 10:31 ESV)

A. CONCERNING MARRIAGE 7:1-40

1. Celibacy 7:1-9, 25-40

- * some of the Corinthians had ascetic tendencies and thought that celibacy should be practiced by believers
- * Paul concedes that it is indeed good to be celibate (7:1,6),
- * and he wished that all men could have that special gift, as he did (7:7),
- * so they could devote fulltime service to God (7:34),
- * but it was certainly not the norm and it was certainly not commanded (7:6,25).
- * In addition, if one without the gift were to attempt to remain celibate, it might be more than they could maintain and it might lead to immorality (7:9).
- * a unilateral decision by one spouse to practice abstinence, is self-centered and not done with a view to ministering to the other spouse.

A. CONCERNING MARRIAGE 7:1-40

2. Divorce 7:10-24

- * Paul also deals with the situation where a believer is married to an unbeliever.
- * it is the Lord's command. God does not want the believer to leave their mate because God's will is not divorce.
- * Instead, they should live with them and try to win them over to Christ.
- * Paul adds that whatever circumstance you were in when you became a Christian, remain in them.
- * Christianity is not designed to take us out of the world.
- * It is to help us live in it.
- * Though the particulars of the Mosaic law were no longer to define the boundaries for God's people (1 Cor. 7:19), the law's underlying theme that God's people were to be "set apart"—a people marked off from their culture—remained in place (1 Cor. 5:1-2, 13; 7:19; 10:1-5).

B. CONCERNING MEAT SACRIFICED TO IDOLS 8:1-11:1

- ✳ Some of the Corinthians thought that it was wrong to eat meat sacrificed to idols. They were certain that the pagan gods had somehow contaminated the meat and this would offend God. Others knew it didn't matter as there was only one God. They may even have been proud of their knowledge and were flaunting their freedom. Paul's point is that the one with Knowledge must practice Love and abstain.
- ✳ Paul then gives his own actions as an example to further his argument: His insistence on supporting himself by working while in Corinth demonstrated that although his apostleship gave him a position of social prominence, he did not exercise it (9:1-18). . They needed to follow Paul's example of humility. Paul also demonstrated the principle of love when he became a Jew to the Jews in order to win Jews; and a Gentile to the Gentiles in order that he might win Gentiles; and to the weak he became weak (9:19-22).
- ✳ although it is permissible to eat the meat sacrificed to idols (unless it offends your brother), it is not permissible to partake in the religious feasts given in that deity's honor (10:14-22). And he urges them to only partake in those things which edify and glorify God (10:23-33).

C. CONCERNING PUBLIC WORSHIP 11:2-14:40

1. The Role of Women 11:2-16

Because of their new ontological equality in Christ ([Gal 3:8](#)) some women were forgetting their functionally subjective role to men.

They evidently were prophesying or praying and not covering their head which was the normal practice of the church (11:16).

2. The Lord's Supper 11:17-34

Paul's comment that "one is hungry and another is drunk" in vs. 21.

So Paul reminds them of the significance of the Lord's Supper and the dire consequences of participating while out of fellowship (11:30), and he concludes by exhorting them to examine their lives for sin (11:28,31) and to partake of the Lord's Supper as a unified body as it was designed (11:33).

C. CONCERNING PUBLIC WORSHIP 11:2-14:40

3. The Use of Spiritual Gifts 12:1-14:40

The third area of concern was over their misuse and emphasis on certain spiritual gifts, specifically tongues. Tongues had become the prominent gift and those that were able to speak in tongues felt more spiritual than those that could not. The ultimate criterion of the Spirit's activity is the exaltation of Jesus as Lord. Whatever takes away from that, even if they be legitimate expressions of the Spirit, begins to move away from Christ to a more pagan fascination with spiritual activity as an end in itself. Paul then shows through an analogy with the human body that all the spiritual gifts are important Paul then shows through an analogy with the human body that all the spiritual gifts are important.

C. CONCERNING PUBLIC WORSHIP 11:2-14:40

Central to this section on spiritual gifts and tongues is Paul's discussion of love. Paul's argument is that although speaking in tongues is good (vs. 5), it only edifies the speaker (vs. 4). So Paul would rather that they placed their emphasis on the gift of prophecy which edified all present, as it was spoken in the tongue of the listeners (vss. 3-4). By way of illustration, Paul gives the analogy of music and concludes that as music without melody is useless (vss. 7-8), so is tongues without interpretation. It seems that the Corinthians habitually spoke in tongues without the necessary interpretation. Paul also points out that tongues is a sign for the unbelieving Jew (vss. 21-22) and as their regular assembly consisted of believers, they should place their emphasis on prophecy which was directed toward believers. And if an unbeliever did visit, he would still benefit from the teaching (vs. 24).

D. CONCERNING THE RESURRECTION 15:1-58

Some of the Corinthians were denying that there would be a resurrection of the dead (15:12), but Paul points out that they had not seen the implications of that position because it led to denial of Christ's own resurrection and thus their very salvation.²⁹ He concludes that if this were true, and there was no life after death, then "we are of all men most to be pitied" (15:19), because the sacrifices made for Christ in this life would be for nothing.

Paul argues that Christ was raised and is actually the "first fruits" (vss. 20,23) of those who are asleep. Certainly, Christ was not the first to be raised from the dead. Elijah, Christ, Paul, etc. had raised people from the dead, but Christ was the first to be raised to a life that knows no death,³⁰ and others would follow (vs. 23). Certainly Christ's resurrection is the basis for our victory and our hope (vss. 51-58).

IV. CONCLUSION 16:1-24

Paul concludes by dealing with several practical matters:

A. GIVING 16:1-4

Paul writes concerning the collection of money for the church in Jerusalem. He gives a guideline for giving on a regular basis on the first day of the week (16:2).

B. PAUL'S VISIT 16:5-9

Paul plans to visit them again and spend time ministering to them for an extended period.

C. TREATMENT OF TIMOTHY AND APOLLOS 16:10-12

He also deals with the Corinthians' attitude towards Timothy and Apollos. With all the divisions in the church it was certainly not easy to minister to this congregation. It is specifically stated that Apollos did not want to return (16:12) at least until the exhortations in this letter had been received and applied. And one can assume that Timothy probably had similar concerns. Thus Paul exhorts the Corinthians to treat these men properly who are doing God's work.

D. GREETINGS AND BENEDICTION 16:13-24

1 CORINTHIANS

CHURCH DISCIPLINE

THE CITY OF CORINTH

- * Ancient Corinth was built at the foot of Mount Acrocorinth in southern Greece, benefiting also from the natural spring that provided water for the town.
- * The famed Greek city of Corinth, renowned for its artistry in bronze, its wealth, and its wanton sexuality, was destroyed in 146 B.C. during a war with Rome.
- * The city was re-founded as a Roman colony in 44 B.C.
- * Corinth was a strategically located Roman city on the main land route between East and West and was the crossroads for several sea routes.
- * Corinth was famous for its intellectual and material prosperity and was honored with being the capitol of Achaia.
- * It was a place where many cultures and religions mingled. Since it was a Roman colony, Roman law and customs were important, particularly among the upper classes, but “many ‘gods’ and many ‘lords’ ” found a home in Corinth (1 Cor. 8:5).

THE CITY OF CORINTH

- * In Paul's day the great Doric-style temple (to Athena or Apollo) from the sixth century B.C. remained a central feature in Corinth, and multiple temples to other deities dotted the city.
- * The worship of these gods was fully integrated into governmental affairs, civic festivals, trade guilds, and social clubs, and everyday life in general.
- * It also became famous for its corruption.
- * Corinth had a reputation for its depravity, and the temple prostitutes of Aphrodite did not help in saving the city's bad name. There was even a Greek word, *korinthiazomai* (Corinthianize), which meant "to practice fornication."
- * In this sense, Corinth was very much like a modern urban area, containing unending opportunities to engage in sinful behavior without any apparent consequences.
- * Such a community clearly had a negative influence on the Corinthian church.
- * Paul's instruction to the believers was not to retreat from their city, but live out their commitment to Christ ever more faithfully in the midst of nonbelievers and shine our light into the dark places of their world.

THE CHURCH AT CORINTH

- * The Church in Corinth was planted on Paul's second missionary journey in AD 50-51 after his visit in Athens (cf. [Acts 15:36; 18:1-18](#))
- * Paul stayed with Roman Jews (who were expelled in AD 49 or 50) named Aquila and Priscilla eighteen months in Corinth teaching the word of God and working as tent makers ([Acts 18:1-3](#), 11)
- * Silas and Timothy came down from Macedonia and joined Paul in Corinth whereupon Paul devoted himself full time to the ministry of the word ([Acts 18:5](#)) spent 18 months in Corinth he was able to convert several influential people
- * a second visit ([2 Cor. 13:1-2](#)) commonly called the "painful visit" as Paul himself refers to it ([2 Cor. 2:1](#)).
- * The outcome of this visit was not as Paul had wanted and definitely something that he did not wish to experience again.
- * Upon his return to Ephesus, Paul was provoked to write a third letter to the Corinthians.
- * This is the so-called "severe letter." He gave the letter to Titus to deliver it to Corinth.
- * Paul's reasoning for writing this letter is found in [2 Cor. 2:3-4](#):

THE EPISTLES TO CORINTH

Altogether Paul wrote four letters to this church:

(1) the previous letter mentioned in 1 Corinthians 5:9;

(2) 1 Corinthians;

(3) the tearful, severe letter mentioned in 2 Corinthians 2:3-4; and

(4) 2 Corinthians.

- * Only 1 and 2 Corinthians have survived.
- * One of the most popular views among scholars is that 2 Cor. 10-13 is actually a part of the "severe letter" that was mentioned above.
- * The reason why some scholars adhere to this view is based on the difference between 2 Cor. 1-9 and 10-13.
- * The first section has a sense of optimism, while the second has one of pessimism.
- * Unlike Romans and Colossians, 1 Corinthians is a letter written to people Paul knew well. Paul's familiarity is very obvious in this letter, especially in his fatherly language (1 Co 4:14, 21; 11:1-2).

THE EPISTLES TO CORINTH

- * Paul is first excited and has "perfect confidence" in them (2 Cor. 7:16), but in 10-13 he says, "For I fear that perhaps when I come I may find you not as I wish" (2 Cor. 12:20).
- * The epistles follow the classic Pauline letter formula, beginning with
 - a. an opening section (1 Cor. 1:1-3; 2 Cor. 1:1-2),
 - b. thanksgiving (1 Cor. 1:4-9; 2 Cor. 1:3-11),
 - c. body (1 Cor. 1:10-16:18; 2 Cor. 1:12-13:10), and
 - d. a closing section (1 Cor. 16:19-24; 2 Cor. 13:11-14).

1 CORINTHIANS

- * First Corinthians is a pastoral letter to a spiritually troubled church.
- * a report he received from people associated with one of its members, Chloe ([1 Corinthians 1:11](#)).
- * The church he had founded so recently ([Acts 18:1-17](#)) had already developed deep divisions, a situation that required immediate action.
- * Paul received an oral report and a letter from the Corinthian church.
- * These revealed a church struggling with division, immorality, idolatry, abusing the Lord's Supper, spiritual gifts, and confusion about Resurrection. Rather than turn a blind eye toward relational division and all kinds of immorality, he addressed the problems head on.
- * The letter is highly relevant today, as it deals with such issues as the relationship between Christians and our surrounding pagan culture
- * The apostle expected that Christian people would live according to Christian ideals, or as he told them, "You have been bought with a price: therefore glorify God in your body" (6:20).

1 CORINTHIANS

- **THE PROBLEMS**
- A. DIVISIONS IN THE CHURCH 1:10-4:21
- B. LACK OF DISCIPLINE IN THE CHURCH 5:1-13
- C. LITIGATION IN THE BODY 6:1-8
- D. LACK OF PURITY 6:9-20
- **THE TEACHINGS**
- A. CONCERNING MARRIAGE 7:1-40
- B. CONCERNING MEAT SACRIFICED TO IDOLS 8:1-11:1
- C. CONCERNING PUBLIC WORSHIP 11:2-14:40
- D. CONCERNING THE RESURRECTION 15:1-58

A. DIVISIONS IN THE CHURCH 1:10-4:21

- * The Corinthians were fighting each other, with one faction claiming Paul as their leader while others claimed the eloquent Apollos, the original apostle Peter (Cephas), or the Lord Jesus Christ Himself (1 Co 1:12).
- * Paul had heard that the Corinthian believers had divided into groups and were holding up various leaders as being superior to the others. there were those who claimed they were superior because they followed Christ or were servants of Christ (cf. 2 Cor. 11:23).
- * Paul reprimands them for their immaturity (1 Co 3:3), and points to God as the one who deserves glory, not His servants (1 Co 3:5-7).

A. DIVISIONS IN THE CHURCH 1:10-4:21

- * The specific reason for the divisions was that the Corinthians were placing their faith in the wisdom of men.
- * Paul points out that the wisdom of men is foolishness to God (1:25) and their faith should be in the power of God (2:5), not the power of men.
- * Paul's argument is that they have misunderstood the very nature of the gospel.
- * In the next three paragraphs he shows them first, that the very idea of a crucified Messiah is foolish (1:18-25), second, that God chose them though they did not deserve it (1:26-31) and third, look how God used him, Paul, in his weakness (2:1-5)
- * These examples (of watering and sowing 3:6, being God's fellow-workers 3:9, being a servant and steward 4:1) that Paul had "figuratively applied" (4:6) to himself and Apollos were to make a point: Paul and Apollos were only channels of God.

B. LACK OF DISCIPLINE IN THE CHURCH 5:1-13

- The church was condoning sexual immorality: one man was sleeping with his mother-in-law (1 Co 5:1) and others seem to have been seeing prostitutes (1 Co 6:16-18). what was worse, they had not dealt with the offender (5:1-2).
- In 5:3-8 Paul explains that they need to remove the immoral person from the church for discipline because if left in their midst, he would corrupt the rest of the body.
- In a previous letter (5:9) Paul had told them not to associate with immoral people and they had obviously misunderstood.
- He was not referring to unbelievers as they would have no witness should they isolate themselves (5:10).

C. LITIGATION IN THE BODY 6:1-8

- The church was not judging their own based on God's Word;
- rather, they were taking their disputes with other Christians to the secular courts (1 Co 6:5-7).
- Paul's argument is that since they would some day even judge angels (6:3), they ought to be able to settle disputes among themselves.

D. LACK OF PURITY 6:9-20

- * Evidently some of the Corinthians were going to prostitutes and they were probably appealing their right to do so because of their liberty in Christ, but they had a false view of Christian freedom.
- * Paul's response is that their liberty is limited by whether or not it is profitable and whether or not it will enslave (vs. 12)
- * Paul's direction: recognize God's authority and glorify Him with the physical body (1 Co 6:19-20).
- * The Corinthians had written Paul with questions about what they were at liberty to do in marriage, divorce, eating and drinking, and the like.
- * Paul gives detailed responses on each topic, but sums up the Christian philosophy: "whether you eat or drink, or whatever you do, do all to the glory of God." (1 Co 10:31 ESV)

A. CONCERNING MARRIAGE 7:1-40

1. Celibacy 7:1-9, 25-40

- * some of the Corinthians had ascetic tendencies and thought that celibacy should be practiced by believers
- * Paul concedes that it is indeed good to be celibate (7:1,6),
- * and he wished that all men could have that special gift, as he did (7:7),
- * so they could devote fulltime service to God (7:34),
- * but it was certainly not the norm and it was certainly not commanded (7:6,25).
- * In addition, if one without the gift were to attempt to remain celibate, it might be more than they could maintain and it might lead to immorality (7:9).
- * a unilateral decision by one spouse to practice abstinence, is self-centered and not done with a view to ministering to the other spouse.

A. CONCERNING MARRIAGE 7:1-40

2. Divorce 7:10-24

- * Paul also deals with the situation where a believer is married to an unbeliever.
- * it is the Lord's command. God does not want the believer to leave their mate because God's will is not divorce.
- * Instead, they should live with them and try to win them over to Christ.
- * Paul adds that whatever circumstance you were in when you became a Christian, remain in them.
- * Christianity is not designed to take us out of the world.
- * It is to help us live in it.
- * Though the particulars of the Mosaic law were no longer to define the boundaries for God's people (1 Cor. 7:19), the law's underlying theme that God's people were to be "set apart"—a people marked off from their culture—remained in place (1 Cor. 5:1-2, 13; 7:19; 10:1-5).

B. CONCERNING MEAT SACRIFICED TO IDOLS 8:1-11:1

- ✳ Some of the Corinthians thought that it was wrong to eat meat sacrificed to idols. They were certain that the pagan gods had somehow contaminated the meat and this would offend God. Others knew it didn't matter as there was only one God. They may even have been proud of their knowledge and were flaunting their freedom. Paul's point is that the one with Knowledge must practice Love and abstain.
- ✳ Paul then gives his own actions as an example to further his argument: His insistence on supporting himself by working while in Corinth demonstrated that although his apostleship gave him a position of social prominence, he did not exercise it (9:1-18). . They needed to follow Paul's example of humility. Paul also demonstrated the principle of love when he became a Jew to the Jews in order to win Jews; and a Gentile to the Gentiles in order that he might win Gentiles; and to the weak he became weak (9:19-22).
- ✳ although it is permissible to eat the meat sacrificed to idols (unless it offends your brother), it is not permissible to partake in the religious feasts given in that deity's honor (10:14-22). And he urges them to only partake in those things which edify and glorify God (10:23-33).

C. CONCERNING PUBLIC WORSHIP 11:2-14:40

1. The Role of Women 11:2-16

Because of their new ontological equality in Christ ([Gal 3:8](#)) some women were forgetting their functionally subjective role to men.

They evidently were prophesying or praying and not covering their head which was the normal practice of the church (11:16).

2. The Lord's Supper 11:17-34

Paul's comment that "one is hungry and another is drunk" in vs. 21.

So Paul reminds them of the significance of the Lord's Supper and the dire consequences of participating while out of fellowship (11:30), and he concludes by exhorting them to examine their lives for sin (11:28,31) and to partake of the Lord's Supper as a unified body as it was designed (11:33).

C. CONCERNING PUBLIC WORSHIP 11:2-14:40

3. The Use of Spiritual Gifts 12:1-14:40

The third area of concern was over their misuse and emphasis on certain spiritual gifts, specifically tongues. Tongues had become the prominent gift and those that were able to speak in tongues felt more spiritual than those that could not. The ultimate criterion of the Spirit's activity is the exaltation of Jesus as Lord. Whatever takes away from that, even if they be legitimate expressions of the Spirit, begins to move away from Christ to a more pagan fascination with spiritual activity as an end in itself. Paul then shows through an analogy with the human body that all the spiritual gifts are important Paul then shows through an analogy with the human body that all the spiritual gifts are important.

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Some of the Corinthians were denying that there would be a resurrection of the dead (15:12), but Paul points out that they had not seen the implications of that position because it led to denial of Christ's own resurrection and thus their very salvation.²⁹ He concludes that if this were true, and there was no life after death, then "we are of all men most to be pitied" (15:19), because the sacrifices made for Christ in this life would be for nothing.

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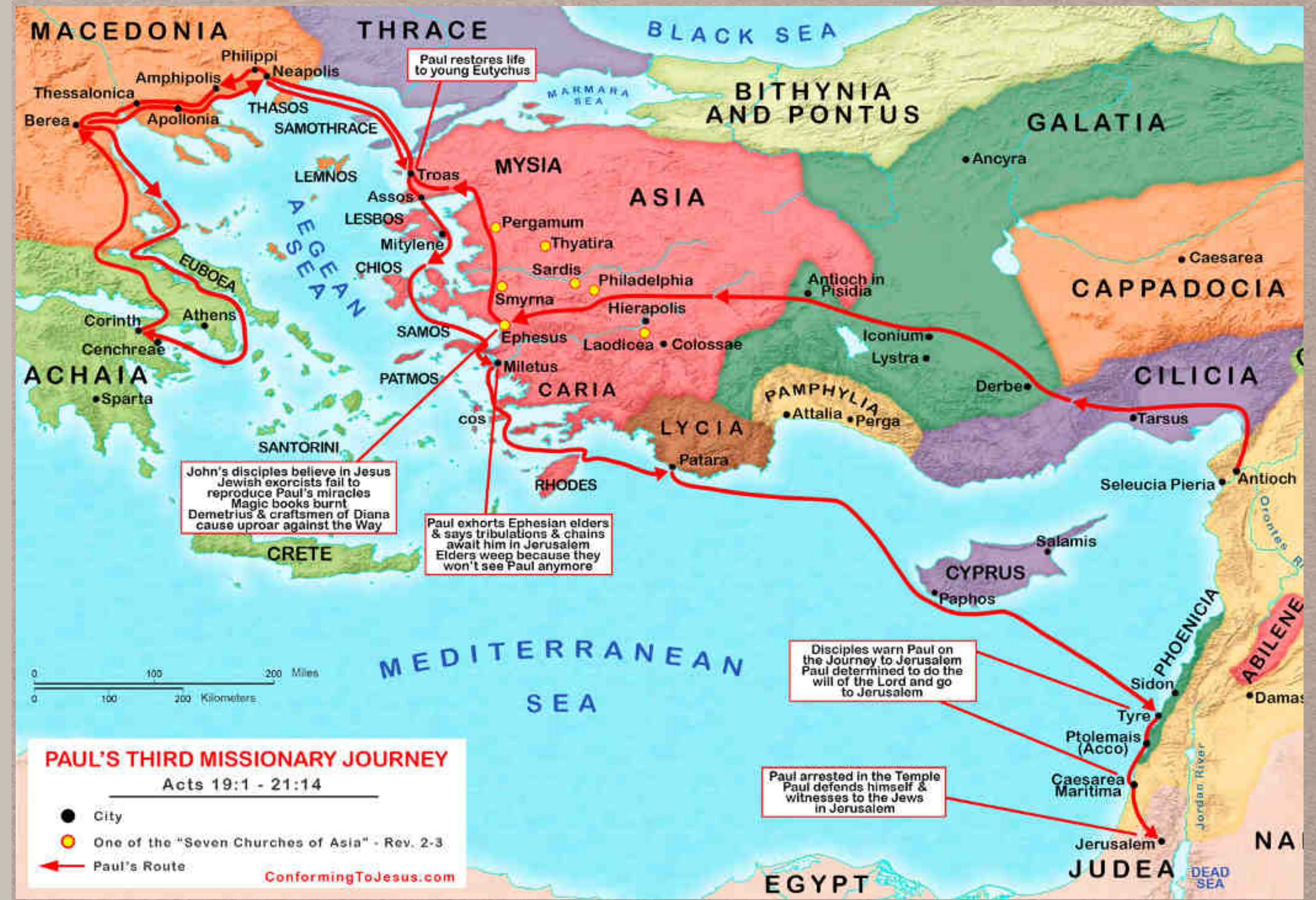
D. GREETINGS AND BENEDICTION 16:13-24

GALATIANS

FREEDOM IN CHRIST

THE EPISTLE TO GALATIANS

- * *Galatía*, ("Gaul") was an ancient area in the highlands of central Anatolia, corresponding to modern Turkey.
- * In 25 BC, Galatia was incorporated by Augustus into the Roman Empire, thus becoming a Roman province.
- * Paul spent time personally in the cities of Galatia (Antioch of Pisidia, Iconium, Lystra and Derbe) during his missionary journeys. (Acts 16:6; 18:23).
- * **CHAPTERS: 6** | **VERSES: 149**



THE BACKGROUND

- * Galatians was written because the churches of that region were facing a theological crisis.
- * The essential truth of justification by faith rather than by human works was being denied by the Judaizers—legalistic Jews who insisted that Christians must keep the Mosaic Law.
- * In particular, the Judaizers insisted on circumcision as a requirement for Gentiles who wished to be saved.
- * In other words, convert to Judaism *first*, and then you are eligible to become a Christian.
- * The agitators attempted to discredit Paul (Gal. 4:17), who had founded the Galatian Churches.
- * Their attacks may have taken one or more of the following forms:
- * First, they may have claimed that Paul was a renegade who had defied his superiors, the Jerusalem apostles. Paul responded to this attack in Galatians 2:1-10.
- * Second, they may have stated that Paul had recently argued with Peter over whether the gospel required Gentiles to become Jews in order to become Christians. Paul gave his account of the encounter with Peter in Galatians 2:11-14.
- * Third, the agitators may have spread the notion that Paul had originally preached circumcision for salvation (Gal. 5:11) but had recently changed his gospel so that he might more easily accommodate the Gentiles (Gal. 1:10).
- * Paul answered that his change of outlook resulted from a revelation received directly from Christ (Gal. 1:11-24).

THE BACKGROUND

- * By the time Paul wrote to them, they were in the process of deserting the true Gospel and, consequently, God himself (Gal. 1:6-7).
- * They now wanted to be "under the law" (Gal. 4:21; cf. 5:1) and, specifically, to become circumcised (Gal. 5:2).
- * This transition to a "different gospel" (Gal. 1:6) was not a smooth one.
- * Dissension broke out within the community (Gal. 5:15; 6:3-5).
- * When Paul learned that this heresy was being taught to the Galatian churches, he composed an epistle to emphasize our liberty in Christ and to counter the perversion of the gospel that the Judaizers promoted.
- * Paul gives numerous reasons why they should return to the simple truth of the gospel.
 - * Christ's death has brought in the age of the new covenant (3:23-26; 4:4-5, 24).
 - * People do not have to become Jews or follow the outward ceremonies of the Mosaic law in order to be Christians (2:3, 11-12, 14; 4:10).
 - * To require these things denies the heart of the gospel, which is justification by faith alone and not by keeping the "works of the law" (2:16).

FREEDOM IN CHRIST

- * The verse that demonstrates the theme of this book is **Galatians 5:1**, which reads: "It was for freedom that Christ set us free; therefore keep standing firm and do not be subject again to a yoke of slavery."
- * This book has been called the "Christian Declaration of Independence"
- * This book explains the believer's new relationship with God.
- * We're freed from sin.
- * We're freed from the Law.
- * We're adopted as children of God.
- * We're counted as spiritual children of Abraham, whether we're Jews or non-Jews.
- * And we're all empowered by the Holy Spirit to do good works, something sin prevented us from doing and the Law never enabled us to do.

MAIN THEME OF GALATIANS

- * In his sin-bearing death, Christ is a substitute for all Christians. He brings them into a new realm of freedom and life (1:4; 2:20; 3:13).
- * The gospel of Christ comes from God alone—not from any human source. Paul himself is a living example of this. His conversion to Christ and his apostleship were not through human means. They came through direct revelation from Christ (1:1, 11–12, 15–20).
- * Salvation comes not by works of law but by faith, which leads to justification (2:16).
- * To require circumcision and other Mosaic laws as a supplement to faith is to fall back from the realm of grace and freedom and to come under the whole law and its curse, since perfect observance of the law is impossible (2:12–14, 16; 3:10; 4:10; 5:3).
- * Believers have died with Christ to sin and therefore have renounced the flesh (Gal. 5:24; 6:14).
- * The Spirit is the source of power and guidance in the Christian life. He produces love and faith in the believer (5:6, 16, 18, 25).
- * The Christian life is one of pleasing Christ. This requires willingness to suffer persecution for the sake of his cross (1:10; 6:12, 14).

OVERVIEW OF GALATIANS

INTRODUCTION (Gal 1:1-10)

1. Salutation (Gal 1:1-5)
2. Reason for the letter (Gal 1:6-10)

PAUL'S DEFENSE OF HIS APOSTLESHIP (Gal 1:11-2:21)

- * THE DIVINE ORIGIN OF HIS GOSPEL (Gal 1:11-17)
 1. Thesis: His gospel received directly from God (Gal 1:11-12)
 2. His pre-Christian years, and conversion (Gal 1:13-17)
- * HIS RELATIONSHIP TO THE OTHER APOSTLES (Gal 1:18-2:21)
 1. His first visit with Peter, and early years as a Christian (Gal 1:18-24)
 2. The council at Jerusalem (Gal 2:1-5)
 3. His sanction by James, Cephas, and John (Gal 2:6-10)
 4. His rebuke of Peter at Antioch (Gal 2:11-21)
 - Peter's hypocrisy (Gal 2:11-13)
 - His speech to Peter, how we are justified by faith in Christ (Gal 2:14-21)

PAUL'S DEFENSE OF THE GOSPEL OF JUSTIFICATION BY FAITH (Gal 3:1-4:31)

- * THE PERSONAL ARGUMENT (Gal 3:1-5)
 1. How they received the Spirit (Gal 3:1-4)
 2. From whom they received the Spirit (Gal 3:5)
- * THE SCRIPTURAL ARGUMENT (Gal 3:6-25)
 1. The example of Abraham (Gal 3:6-9)
 2. The curse of the Law (Gal 3:10-14)
 3. The priority of the Promise over the Law (Gal 3:15-18)
 4. The purpose of the Law (Gal 3:19-25)
- * THE PRACTICAL ARGUMENT (Gal 3:26-4:7)
 1. In Christ they are one, as children of God, Abraham's seed, and heirs of the promise (Gal 3:26-29)
 2. Redeemed from the law, and adopted as sons, they are no longer slaves, but heirs (Gal 4:1-7)
- * THE SENTIMENTAL ARGUMENT (Gal 4:8-20)
 1. His fears over their returning to bondage (Gal 4:8-11)
 2. Their past and present relationships to him (Gal 4:12-20)

OVERVIEW OF GALATIANS

* THE ALLEGORICAL ARGUMENT (Gal 4:21-31)

1. An allegory for those who desire to be under the Law (Gal 4:21-24a)
2. Symbolic of the two covenants; one from Mount Sinai which gives birth to bondage, and the other from the Jerusalem above which makes free (Gal 4:24b-31)

THE CALL TO STAND FAST IN THE LIBERTY OF THE GOSPEL (Gal 5:1-6:10)

* A LIBERTY THAT EXCLUDES THE NECESSITY OF CIRCUMCISION (Gal 5:1-6)

1. Do not be entangled again with a yoke of bondage (Gal 5:1)
2. Circumcision means nothing; requiring it results in falling from grace (Gal 5:2-4)
3. We should wait for the hope of righteousness with faith working through love (Gal 5:5-6)

* A LIBERTY THAT FULFILLS THE LAW (Gal 5:7-15)

1. Beware of those who would bind the Law (Gal 5:7-12)
2. Use your liberty as an opportunity to serve one another with love, and you will fulfill the Law (Gal 5:13-14)

3. But beware that you do not use it as an opportunity for the flesh in which you consume one another (Gal 5:13b,15)

* A LIBERTY IN WHICH ONE IS TO BE LED BY THE SPIRIT (Gal 5:16-26)

1. Liberty is not an excuse for license (Gal 5:16-18)
2. The works of the flesh contrasted with the fruits of the Spirit (Gal 5:19-23)
3. Those who are Christ's have crucified the flesh and are walking in the Spirit (Gal 5:24-26)

* A LIBERTY WITH A SENSE OF RESPONSIBILITY (Gal 6:1-10)

1. For helping those with burdens (Gal 6:1-5)
2. For doing good to all, thus sowing to the Spirit (Gal 6:6-10)

CONCLUSION (Gal 6:11-18)

1. A final rebuke to those who would bind circumcision (Gal 6:11-13)
2. Paul's confidence in the cross of Christ (Gal 6:14-17)
3. Benediction (Gal 6:18)

EPHESIANS

BLESSINGS IN CHRIST

THE EPISTLE TO EPHESIANS

- * Ephesus was the most important city in western Asia Minor (now Turkey).
- * It had a harbor that was at an intersection of major trade routes.
- * Ephesus became a commercial center. It boasted a pagan temple dedicated to the Roman goddess Diana (Greek *Artemis*); Ac 19:23-31.
- * Paul made Ephesus a center for evangelism for about three years (Ac 19:10), and the church there apparently flourished for some time
- * It later needed warning (Rev 2:1-7)
- * **CHAPTERS: 6** | **VERSES: 155**



THE BACKGROUND

- * It was during this time that Paul sat in Rome undergoing his first Roman imprisonment (Ephesians 3:1; 4:1), making Ephesians one of the four epistles commonly known as the Prison Epistles.
- * The others are Philippians, Colossians, and Philemon.
- * Unlike several of the other letters Paul wrote, Ephesians does not address any particular error or heresy or deal with specific problems in a local congregation.
- * Instead, Paul addressed great themes that pertain to the Christian's position in Christ
- * As expressed in his prayer for his readers, it was his desire that they might know:
 1. What is the hope of God's calling (Eph 1:18)
 2. What are the glorious riches of God's inheritance in the saints (Eph 1:18)
 3. What is God's great power toward those who believe (Eph 1:19)
- * The primary link to the Old Testament in Ephesians is in the startling (to the Jews) concept of the church as the body of Christ (Ephesians 5:32).

THE BACKGROUND

- * This amazing mystery (a truth not previously revealed) of the church, is that “the Gentiles are heirs together with Israel, members together of one body, and sharers together in the promise in Christ Jesus” (Ephesians 3:6). This was a mystery completely hidden from the Old Testament saints (Ephesians 3:5, 9).
- * The Israelites who were true followers of God always believed they alone were God’s chosen people (Deuteronomy 7:6). Accepting Gentiles on an equal status in this new paradigm was extremely difficult and caused many disputes among Jewish believers and Gentile converts.
- * Paul also speaks of the mystery of the church as the “bride of Christ,” a previously unheard-of concept in the Old Testament.
- * In the first 3 chapters, Paul answers his own prayer by expounding upon their spiritual blessings in Christ.
- * The last 3 chapters focus on the conduct (or “walk”, cf. [Eph 4:1,17; 5:2,8,15](#)) expected of those so richly blessed.

OVERVIEW OF EPHESIANS

INTRODUCTION ([Eph 1:1-2](#))

DOCTRINE: OUR RICHES IN CHRIST ([Eph 1:3-3:21](#))

- OUR SPIRITUAL POSSESSIONS IN CHRIST ([Eph 1:3-14](#))
 1. From the Father ([Eph 1:4-6](#))
 2. From the Son ([Eph 1:7-12](#))
 3. From the Spirit ([Eph 1:13-14](#))
 4. First Prayer: for enlightenment ([Eph 1:15-23](#))
- OUR SPIRITUAL POSITION IN CHRIST ([Eph 2:1-22](#))
 1. Raised and seated on the throne ([Eph 2:1-10](#))
 2. Reconciled and set into the temple ([Eph 2:11-22](#))
 3. Second Prayer: for enablement ([Eph 3:1-21](#); with [verses 2-13](#) as a parenthesis)

DUTY: OUR RESPONSIBILITIES IN CHRIST ([Eph 4:1-6:20](#))

- A CALL TO WALK IN UNITY ([Eph 4:1-16](#))
 1. Preserving the unity of the Spirit with proper attitudes ([Eph 4:1-7](#))

2. Edifying the body of Christ by the grace given us ([Eph 4:8-16](#))

- A CALL TO WALK IN PURITY ([Eph 4:17-5:21](#))
 1. Walk not as other Gentiles ([Eph 4:17-32](#))
 2. Walk in love ([Eph 5:1-6](#))
 3. Walk as children of light ([Eph 5:7-14](#))
 4. Walk as wise ([Eph 5:15-21](#))
- A CALL TO WALK IN HARMONY ([Eph 5:22-6:9](#))
 1. Husbands and wives ([Eph 5:22-33](#))
 2. Parents and children ([Eph 6:1-4](#))
 3. Masters and servants ([Eph 6:5-9](#))
- A CALL TO WALK IN VICTORY ([Eph 6:10-20](#))
 1. Standing strong in the power of the Lord ([Eph 6:10-13](#))
 2. Equipped with the whole armor of God ([Eph 6:14-20](#))

CONCLUSION ([Eph 6:21-24](#))

PHILIPPIANS

THE THANK YOU LETTER

THE EPISTLE TO PHILIPPIANS

- * The city of Philippi was named after King Philip II of Macedon, father of Alexander the Great.
- * It was a prosperous Roman colony, which meant that the citizens of Philippi were also citizens of the city of Rome itself.
- * They prided themselves on being Romans (see [Ac 16:21](#)), that Paul referred to the believer's heavenly citizenship ([3:20-21](#)).
- * Many of the Philippians were retired military men who had been given land in the vicinity and who in turn served as a military presence in this frontier city.

* **CHAPTERS:** 4 | **VERSES:** 104



THE BACKGROUND

- * Paul ministered at Philippi during his second missionary journey, spending about three months in the city.
- * **Acts 16:13-15** As there are few Jews and no synagogue in **Philippi**, Paul and his companions go to the riverbank just outside the city on the Sabbath day, and begin to speak to the women gathered there. One of them, Lydia - is a wealthy dealer in expensive purple cloth (which only the most important Roman citizens were allowed to wear), who opened her home to Paul and his coworkers
- * Paul later briefly visited the city on his third missionary journey (**20:6**)
- * **Acts 16:16-40** Each day in **Philippi**, Paul is pestered by a demon-possessed girl keeps shouting and drawing attention to Paul and his companions. Exasperated by this, Paul casts the evil spirit out of the girl - to the fury of her owners who see their profits disappear.
- * Paul and Silas were thrown into prison and locked in the 'inner cell'
- * Around midnight, however, Paul and Silas are set free by a violent earthquake. The jailer (and all his family) become believers and are baptised.

THE BACKGROUND

- * Of the four Prison Epistles, Paul likely wrote Philippians last, near the end of his Roman imprisonment in AD 61 or 62.
- * Paul sent the other three Prison Epistles—Ephesians, Colossians, and Philemon—by the hand of Tychicus, as their destinations were near one another.
- * However, the letter to the Philippians was to be delivered by Epaphroditus, who had come to Paul in Rome with financial help from the church at Philippi ([Philippians 2:25; 4:18](#)).
- * But during his time in Rome, Epaphroditus took ill, which delayed his return home and, therefore, the delivery of the letter (2:26–27).
- * The apostle Paul did not write Philippians in response to a crisis, as he did with Galatians and Colossians.
- * Instead, he wrote to express his appreciation and affection for the Philippian believers.

SUMMARY OF PHILIPPIANS

- * More than any other church, the believers in Philippi offered Paul material support for his ministry (2 Corinthians 8:11; Philippians 4:15-18).
- * Paul's primary purpose in writing this letter was to thank the Philippians for the gift they had sent him upon learning of his detention at Rome (1:5; 4:10-19).
- * However, he makes use of this occasion:
 - (1) to report on his own circumstances (1:12-26; 4:10-19);
 - (2) to encourage the Philippians to stand firm in the face of persecution and rejoice regardless of circumstances (1:27-30; 4:4);
 - (3) to exhort them to humility and unity (2:1-11; 4:2-5);
 - (4) to commend Timothy and Epaphroditus to the Philippian church (2:19-30); and
 - (5) to warn the Philippians against the Judaizers (legalists) and antinomians (libertines) among them (ch. 3).

SUMMARY OF PHILIPPIANS

Philippians has 4 chapters, and each chapter has a major theme

- Chapter 1 - Christ is our LIFE. 1:21
- Chapter 2 - Christ is our EXAMPLE. 2:5
- Chapter 3 - Christ is our HOPE. 3:7
- Chapter 4 - Christ is our STRENGTH AND SOURCE OF SUPPLY. 4:13

Often quoted passages:

Philippians 1:6: "He who began a good work in you will perfect it until the day of Christ Jesus"

Philippians 1:21 "To live is Christ and to die is gain" (1:21),

Philippians 4:13, "I can do all things through Him who strengthens me" (4:13) are just a few

Philippians 4:4 "Rejoice in the Lord always. I will say it again: Rejoice!"

Philippians 4:6-7 "Do not be anxious about anything, but in everything, by prayer and petition, with thanksgiving, present your requests to God. And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus."

OVERVIEW OF PHILIPPIANS

1. **Salutation** ([Phl 1:1-2](#))
2. **Thanksgiving and prayer** ([Phl 1:3-11](#))
3. **PAUL'S IMPRISONMENT AND OPPOSITION** ([Phl 1:12-18](#))
4. **PAUL'S EXPECTATION OF DELIVERANCE** ([Phl 1:19-26](#))
5. **EXHORTATION TO BEHAVIOR WORTHY OF THE GOSPEL** ([Phl 1:27-2:18](#))
 - STAND FAST IN ONE SPIRIT ([Phl 1:27-30](#))
 - BE OF ONE MIND BY FOLLOWING THE EXAMPLE OF CHRIST ([Phl 2:1-11](#))
 - SHINE AS LIGHTS IN THE WORLD ([Phl 2:12-18](#))
6. **PLANS INVOLVING TIMOTHY AND EPAPHRODITUS** ([Phl 2:19-30](#))
 - TO SEND TIMOTHY SOON ([Phl 2:19-24](#))
 - TO SEND EPAPHRODITUS AT ONCE ([Phl 2:25-30](#))
7. **WARNINGS AGAINST JUDAISM AND ANTINOMIANISM** ([Phl 3:1-21](#))
 - AGAINST JUDAISM ([Phl 3:1-11](#))
 - AGAINST ANTINOMIANISM ([Phl 3:12-21](#))
8. **EXHORTATIONS TO UNITY, JOY, AND PEACE** ([Phl 4:1-9](#))
 - AN APPEAL TO EUODIA AND SYNTYCHE ([Phl 4:1-3](#))
 - EXHORTATION CONCERNING JOY AND PEACE ([Phl 4:4-9](#))
9. **THANKSGIVING FOR THEIR GENEROSITY** ([Phl 4:10-19](#))
 - THEIR GIFT A SOURCE OF JOY TO PAUL ([Phl 4:10-14](#))
 - THEIR GIFT A SOURCE OF BLESSING FOR THEMSELVES ([Phl 4:15-19](#))
- CONCLUSION** ([Phl 4:20-23](#))

COLOSSIANS

CHRIST IS SUFFICIENT

THE EPISTLE TO COLOSSIANS

The city of Colosse:

- * Was located about 100 miles east of Ephesus.
- * Was located in the region of the Seven Churches of Asia.
- * Was a populous commerce center, famous for its glossy black wool.
- * Several hundred years before Paul's day, Colosse had been a leading city in Asia Minor (present-day Turkey).

* **CHAPTERS: 4** | **VERSES: 95**



THE BACKGROUND

- * The church at Colosse was established by Epaphras
- * At the time of the Colossians letter, Paul had not visited Colosse
- * The Colossian letter was sent from Rome to Colosse by Tychicus and the converted slave, Onesimus
- * While the Book of Ephesians focuses on the Body (the Church), Colossians focuses on the Head (Christ)
- * The church at Colossae was under attack from false teachers who were denigrating the deity of Jesus;
- * they were teaching that He was not actually God.
- * Though Paul had never been to the church itself, he addressed these issues head-on.
- * It was critical to him that this church know God in His greatness and glory, rather than in the deficient view given them by the false teachers ([Colossians 1:25](#); [2:1-2](#)).

THE BACKGROUND

- * As with all the early churches, the issue of Jewish legalism in Colosse was of great concern to Paul.
- * So radical was the concept of salvation by grace apart from works that those steeped in Old Testament law found it very difficult to grasp.
- * Consequently, there was a continual movement among the legalists to add certain requirements from the law to this new faith.
- * Primary among them was the requirement of circumcision which was still practiced among some of the Jewish converts.
- * Paul countered this error in Colossians 2:11-15 in which he declares that circumcision of the flesh was no longer necessary because Christ had come.
- * His was a circumcision of the heart, not the flesh, making the ceremonial rites of the Old Testament law no longer necessary (Deuteronomy 10:16, 30:6; Jeremiah 4:4, 9:26; Acts 7:51; Romans 2:29).

THE BACKGROUND

An analysis of his refutation suggests that the heresy was diverse in nature. Some of the elements of its teachings were:

1. *Ceremonialism*. It held to strict rules about the kinds of permissible food and drink, religious festivals (2:16-17) and circumcision (2:11; 3:11).
2. *Asceticism*. "Do not handle! Do not taste! Do not touch!" (2:21; cf. 2:23).
3. Angel worship. See 2:18.
4. *Depreciation of Christ*. This is implied in Paul's emphasis on the supremacy of Christ (1:15-20; 2:2-3:9).
5. *Secret knowledge*. The Gnostics boasted of this (see 2:18 and Paul's emphasis in 2:2-3 on Christ, "in whom are hidden all the treasures of wisdom").
6. Reliance on human wisdom and tradition. See 2:4,8.

To guard against these dangers, Paul writes to:

- * Warn the Colossians against relapse ([Col 1:21-23](#))
- * Warn them against those denying the all-sufficiency of Christ ([Col 2:8-23](#))
- * Direct their attention to the "All-Sufficient and Pre-Eminent Savior" ([Col 1:13-18](#); [2:8-10](#))

OVERVIEW OF COLOSSIANS

INTRODUCTION ([Col 1:1-14](#))

1. Salutation ([Col 1:1-2](#))

2. Thanksgiving and prayer ([Col 1:3-14](#))

3. THE PREEMINENCE OF CHRIST ([Col 1:15-23](#))

- IN CREATION ([Col 1:15-17](#))
- IN REDEMPTION ([Col 1:18-23](#))

4. THE APOSTLE OF CHRIST ([Col 1:24-2:7](#))

- PAUL'S SERVICE ([Col 1:24-29](#))
- PAUL'S SOLICITUDE ([Col 2:1-7](#))

5. WARNINGS AGAINST THE "COLOSSIAN HERESY" ([Col 2:8-23](#))

- WARNING AGAINST PHILOSOPHY ([Col 2:8-10](#))
- WARNING AGAINST JUDAISTIC CEREMONIALISM ([Col 2:11-17](#))
- WARNING AGAINST ANGEL WORSHIP ([Col 2:18-19](#))
- WARNING AGAINST ASCETICISM ([Col 2:20-23](#))

6. THE CHRISTIAN SOLUTION ([Col 3:1-4:6](#))

- SET YOUR MIND ON THINGS ABOVE ([Col 3:1-4](#))
- PUT OFF THE OLD MAN ([Col 3:5-9](#))
- PUT ON THE NEW MAN ([Col 3:10-17](#))
- FAMILIAL RESPONSIBILITIES ([Col 3:18-4:1](#))

7. EXHORTATIONS TO PRAYER AND PROPER CONDUCT ([Col 4:2-6](#))

1. Devote yourselves to prayer ([Col 4:2-4](#))
2. Walk in wisdom and let your speech be with grace ([Col 4:5-6](#))

8. PAUL'S COMPANIONS ([Col 4:7-14](#))

- COMMENDATIONS OF HIS MESSENGERS ([Col 4:7-9](#))
- GREETINGS FROM HIS FRIENDS ([Col 4:10-14](#))

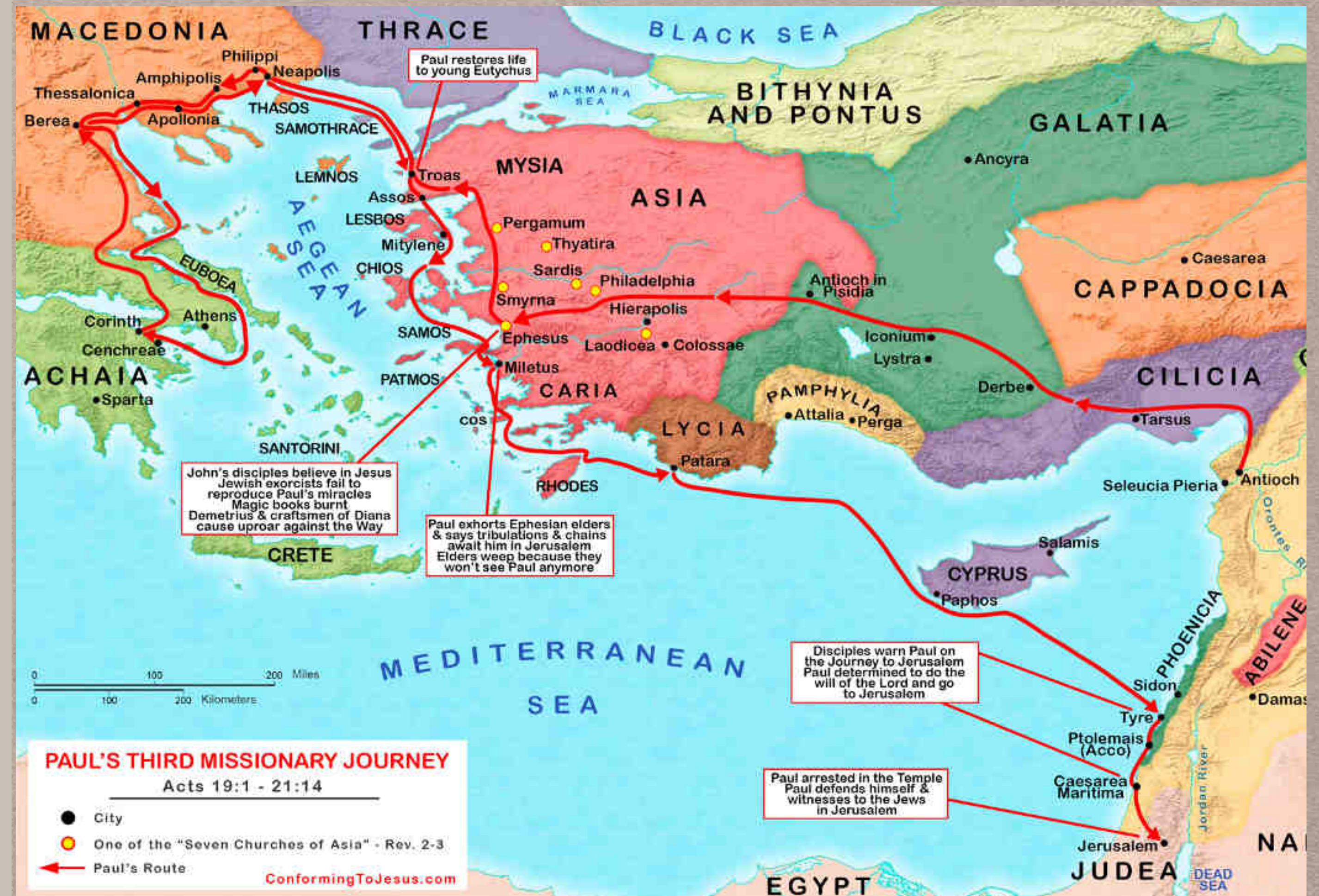
CONCLUSION ([Col 4:15-18](#))

GALATIANS

FREEDOM IN CHRIST

THE EPISTLE TO GALATIANS

- * *Galatía*, ("Gaul") was an ancient area in the highlands of central Anatolia, corresponding to modern Turkey.
- * In 25 BC, Galatia was incorporated by Augustus into the Roman Empire, thus becoming a Roman province.
- * Paul spent time personally in the cities of Galatia (Antioch of Pisidia, Iconium, Lystra and Derbe) during his missionary journeys. (Acts 16:6; 18:23).
- * **CHAPTERS: 6** | **VERSES: 149**



THE BACKGROUND

- * Galatians was written because the churches of that region were facing a theological crisis.
- * The essential truth of justification by faith rather than by human works was being denied by the Judaizers—legalistic Jews who insisted that Christians must keep the Mosaic Law.
- * In particular, the Judaizers insisted on circumcision as a requirement for Gentiles who wished to be saved.
- * In other words, convert to Judaism *first*, and then you are eligible to become a Christian.
- * The agitators attempted to discredit Paul (Gal. 4:17), who had founded the Galatian Churches.
- * Their attacks may have taken one or more of the following forms:
- * First, they may have claimed that Paul was a renegade who had defied his superiors, the Jerusalem apostles. Paul responded to this attack in Galatians 2:1-10.
- * Second, they may have stated that Paul had recently argued with Peter over whether the gospel required Gentiles to become Jews in order to become Christians. Paul gave his account of the encounter with Peter in Galatians 2:11-14.
- * Third, the agitators may have spread the notion that Paul had originally preached circumcision for salvation (Gal. 5:11) but had recently changed his gospel so that he might more easily accommodate the Gentiles (Gal. 1:10).
- * Paul answered that his change of outlook resulted from a revelation received directly from Christ (Gal. 1:11-24).

THE BACKGROUND

- * By the time Paul wrote to them, they were in the process of deserting the true Gospel and, consequently, God himself (Gal. 1:6-7).
- * They now wanted to be "under the law" (Gal. 4:21; cf. 5:1) and, specifically, to become circumcised (Gal. 5:2).
- * This transition to a "different gospel" (Gal. 1:6) was not a smooth one.
- * Dissension broke out within the community (Gal. 5:15; 6:3-5).
- * When Paul learned that this heresy was being taught to the Galatian churches, he composed an epistle to emphasize our liberty in Christ and to counter the perversion of the gospel that the Judaizers promoted.
- * Paul gives numerous reasons why they should return to the simple truth of the gospel.
 - * Christ's death has brought in the age of the new covenant (3:23-26; 4:4-5, 24).
 - * People do not have to become Jews or follow the outward ceremonies of the Mosaic law in order to be Christians (2:3, 11-12, 14; 4:10).
 - * To require these things denies the heart of the gospel, which is justification by faith alone and not by keeping the "works of the law" (2:16).

FREEDOM IN CHRIST

- * The verse that demonstrates the theme of this book is **Galatians 5:1**, which reads: "It was for freedom that Christ set us free; therefore keep standing firm and do not be subject again to a yoke of slavery."
- * This book has been called the "Christian Declaration of Independence"
- * This book explains the believer's new relationship with God.
- * We're freed from sin.
- * We're freed from the Law.
- * We're adopted as children of God.
- * We're counted as spiritual children of Abraham, whether we're Jews or non-Jews.
- * And we're all empowered by the Holy Spirit to do good works, something sin prevented us from doing and the Law never enabled us to do.

MAIN THEME OF GALATIANS

- * In his sin-bearing death, Christ is a substitute for all Christians. He brings them into a new realm of freedom and life (1:4; 2:20; 3:13).
- * The gospel of Christ comes from God alone—not from any human source. Paul himself is a living example of this. His conversion to Christ and his apostleship were not through human means. They came through direct revelation from Christ (1:1, 11-12, 15-20).
- * Salvation comes not by works of law but by faith, which leads to justification (2:16).
- * To require circumcision and other Mosaic laws as a supplement to faith is to fall back from the realm of grace and freedom and to come under the whole law and its curse, since perfect observance of the law is impossible (2:12-14, 16; 3:10; 4:10; 5:3).
- * Believers have died with Christ to sin and therefore have renounced the flesh (Gal. 5:24; 6:14).
- * The Spirit is the source of power and guidance in the Christian life. He produces love and faith in the believer (5:6, 16, 18, 25).
- * The Christian life is one of pleasing Christ. This requires willingness to suffer persecution for the sake of his cross (1:10; 6:12, 14).

OVERVIEW OF GALATIANS

INTRODUCTION (Gal 1:1-10)

1. Salutation (Gal 1:1-5)
2. Reason for the letter (Gal 1:6-10)

PAUL'S DEFENSE OF HIS APOSTLESHIP (Gal 1:11-2:21)

- * THE DIVINE ORIGIN OF HIS GOSPEL (Gal 1:11-17)
 1. Thesis: His gospel received directly from God (Gal 1:11-12)
 2. His pre-Christian years, and conversion (Gal 1:13-17)
- * HIS RELATIONSHIP TO THE OTHER APOSTLES (Gal 1:18-2:21)
 1. His first visit with Peter, and early years as a Christian (Gal 1:18-24)
 2. The council at Jerusalem (Gal 2:1-5)
 3. His sanction by James, Cephas, and John (Gal 2:6-10)
 4. His rebuke of Peter at Antioch (Gal 2:11-21)
 - Peter's hypocrisy (Gal 2:11-13)
 - His speech to Peter, how we are justified by faith in Christ (Gal 2:14-21)

PAUL'S DEFENSE OF THE GOSPEL OF JUSTIFICATION BY FAITH (Gal 3:1-4:31)

- * THE PERSONAL ARGUMENT (Gal 3:1-5)
 1. How they received the Spirit (Gal 3:1-4)
 2. From whom they received the Spirit (Gal 3:5)
- * THE SCRIPTURAL ARGUMENT (Gal 3:6-25)
 1. The example of Abraham (Gal 3:6-9)
 2. The curse of the Law (Gal 3:10-14)
 3. The priority of the Promise over the Law (Gal 3:15-18)
 4. The purpose of the Law (Gal 3:19-25)
- * THE PRACTICAL ARGUMENT (Gal 3:26-4:7)
 1. In Christ they are one, as children of God, Abraham's seed, and heirs of the promise (Gal 3:26-29)
 2. Redeemed from the law, and adopted as sons, they are no longer slaves, but heirs (Gal 4:1-7)
- * THE SENTIMENTAL ARGUMENT (Gal 4:8-20)
 1. His fears over their returning to bondage (Gal 4:8-11)
 2. Their past and present relationships to him (Gal 4:12-20)

OVERVIEW OF GALATIANS

* THE ALLEGORICAL ARGUMENT (Gal 4:21-31)

1. An allegory for those who desire to be under the Law (Gal 4:21-24a)
2. Symbolic of the two covenants; one from Mount Sinai which gives birth to bondage, and the other from the Jerusalem above which makes free (Gal 4:24b-31)

THE CALL TO STAND FAST IN THE LIBERTY OF THE GOSPEL (Gal 5:1-6:10)

* A LIBERTY THAT EXCLUDES THE NECESSITY OF CIRCUMCISION (Gal 5:1-6)

1. Do not be entangled again with a yoke of bondage (Gal 5:1)
2. Circumcision means nothing; requiring it results in falling from grace (Gal 5:2-4)
3. We should wait for the hope of righteousness with faith working through love (Gal 5:5-6)

* A LIBERTY THAT FULFILLS THE LAW (Gal 5:7-15)

1. Beware of those who would bind the Law (Gal 5:7-12)
2. Use your liberty as an opportunity to serve one another with love, and you will fulfill the Law (Gal 5:13-14)

3. But beware that you do not use it as an opportunity for the flesh in which you consume one another (Gal 5:13b,15)

* A LIBERTY IN WHICH ONE IS TO BE LED BY THE SPIRIT (Gal 5:16-26)

1. Liberty is not an excuse for license (Gal 5:16-18)
2. The works of the flesh contrasted with the fruits of the Spirit (Gal 5:19-23)
3. Those who are Christ's have crucified the flesh and are walking in the Spirit (Gal 5:24-26)

* A LIBERTY WITH A SENSE OF RESPONSIBILITY (Gal 6:1-10)

1. For helping those with burdens (Gal 6:1-5)
2. For doing good to all, thus sowing to the Spirit (Gal 6:6-10)

CONCLUSION (Gal 6:11-18)

1. A final rebuke to those who would bind circumcision (Gal 6:11-13)
2. Paul's confidence in the cross of Christ (Gal 6:14-17)
3. Benediction (Gal 6:18)

EPHESIANS

BLESSINGS IN CHRIST

THE EPISTLE TO EPHESIANS

- * Ephesus was the most important city in western Asia Minor (now Turkey).
- * It had a harbor that was at an intersection of major trade routes.
- * Ephesus became a commercial center. It boasted a pagan temple dedicated to the Roman goddess Diana (Greek *Artemis*); Ac 19:23-31.
- * Paul made Ephesus a center for evangelism for about three years (Ac 19:10), and the church there apparently flourished for some time
- * It later needed warning (Rev 2:1-7)
- * **CHAPTERS: 6 | VERSES: 155**



THE BACKGROUND

- * It was during this time that Paul sat in Rome undergoing his first Roman imprisonment (Ephesians 3:1; 4:1), making Ephesians one of the four epistles commonly known as the Prison Epistles.
- * The others are Philippians, Colossians, and Philemon.
- * Unlike several of the other letters Paul wrote, Ephesians does not address any particular error or heresy or deal with specific problems in a local congregation.
- * Instead, Paul addressed great themes that pertain to the Christian's position in Christ
- * As expressed in his prayer for his readers, it was his desire that they might know:
 1. What is the hope of God's calling (Eph 1:18)
 2. What are the glorious riches of God's inheritance in the saints (Eph 1:18)
 3. What is God's great power toward those who believe (Eph 1:19)
- * The primary link to the Old Testament in Ephesians is in the startling (to the Jews) concept of the church as the body of Christ (Ephesians 5:32).

THE BACKGROUND

- * This amazing mystery (a truth not previously revealed) of the church, is that “the Gentiles are heirs together with Israel, members together of one body, and sharers together in the promise in Christ Jesus” (Ephesians 3:6). This was a mystery completely hidden from the Old Testament saints (Ephesians 3:5, 9).
- * The Israelites who were true followers of God always believed they alone were God’s chosen people (Deuteronomy 7:6). Accepting Gentiles on an equal status in this new paradigm was extremely difficult and caused many disputes among Jewish believers and Gentile converts.
- * Paul also speaks of the mystery of the church as the “bride of Christ,” a previously unheard-of concept in the Old Testament.
- * In the first 3 chapters, Paul answers his own prayer by expounding upon their spiritual blessings in Christ.
- * The last 3 chapters focus on the conduct (or “walk”, cf. [Eph 4:1,17; 5:2,8,15](#)) expected of those so richly blessed.

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INTRODUCTION ([Eph 1:1-2](#))

DOCTRINE: OUR RICHES IN CHRIST ([Eph 1:3-3:21](#))

- OUR SPIRITUAL POSSESSIONS IN CHRIST ([Eph 1:3-14](#))
 1. From the Father ([Eph 1:4-6](#))
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 1. Standing strong in the power of the Lord ([Eph 6:10-13](#))
 2. Equipped with the whole armor of God ([Eph 6:14-20](#))

CONCLUSION ([Eph 6:21-24](#))

PHILIPPIANS

THE THANK YOU LETTER

THE EPISTLE TO PHILIPPIANS

- * The city of Philippi was named after King Philip II of Macedon, father of Alexander the Great.
- * It was a prosperous Roman colony, which meant that the citizens of Philippi were also citizens of the city of Rome itself.
- * They prided themselves on being Romans (see [Ac 16:21](#)), that Paul referred to the believer's heavenly citizenship ([3:20-21](#)).
- * Many of the Philippians were retired military men who had been given land in the vicinity and who in turn served as a military presence in this frontier city.

* **CHAPTERS:** 4 | **VERSES:** 104



THE BACKGROUND

- * Paul ministered at Philippi during his second missionary journey, spending about three months in the city.
- * **Acts 16:13-15** As there are few Jews and no synagogue in **Philippi**, Paul and his companions go to the riverbank just outside the city on the Sabbath day, and begin to speak to the women gathered there. One of them, Lydia - is a wealthy dealer in expensive purple cloth (which only the most important Roman citizens were allowed to wear), who opened her home to Paul and his coworkers
- * Paul later briefly visited the city on his third missionary journey (**20:6**)
- * **Acts 16:16-40** Each day in **Philippi**, Paul is pestered by a demon-possessed girl keeps shouting and drawing attention to Paul and his companions. Exasperated by this, Paul casts the evil spirit out of the girl - to the fury of her owners who see their profits disappear.
- * Paul and Silas were thrown into prison and locked in the 'inner cell'
- * Around midnight, however, Paul and Silas are set free by a violent earthquake. The jailer (and all his family) become believers and are baptised.

THE BACKGROUND

- * Of the four Prison Epistles, Paul likely wrote Philippians last, near the end of his Roman imprisonment in AD 61 or 62.
- * Paul sent the other three Prison Epistles—Ephesians, Colossians, and Philemon—by the hand of Tychicus, as their destinations were near one another.
- * However, the letter to the Philippians was to be delivered by Epaphroditus, who had come to Paul in Rome with financial help from the church at Philippi ([Philippians 2:25; 4:18](#)).
- * But during his time in Rome, Epaphroditus took ill, which delayed his return home and, therefore, the delivery of the letter (2:26–27).
- * The apostle Paul did not write Philippians in response to a crisis, as he did with Galatians and Colossians.
- * Instead, he wrote to express his appreciation and affection for the Philippian believers.

SUMMARY OF PHILIPPIANS

- * More than any other church, the believers in Philippi offered Paul material support for his ministry (2 Corinthians 8:11; Philippians 4:15-18).
- * Paul's primary purpose in writing this letter was to thank the Philippians for the gift they had sent him upon learning of his detention at Rome (1:5; 4:10-19).
- * However, he makes use of this occasion:
 - (1) to report on his own circumstances (1:12-26; 4:10-19);
 - (2) to encourage the Philippians to stand firm in the face of persecution and rejoice regardless of circumstances (1:27-30; 4:4);
 - (3) to exhort them to humility and unity (2:1-11; 4:2-5);
 - (4) to commend Timothy and Epaphroditus to the Philippian church (2:19-30); and
 - (5) to warn the Philippians against the Judaizers (legalists) and antinomians (libertines) among them (ch. 3).

SUMMARY OF PHILIPPIANS

Philippians has 4 chapters, and each chapter has a major theme

- Chapter 1 - Christ is our LIFE. 1:21
- Chapter 2 - Christ is our EXAMPLE. 2:5
- Chapter 3 - Christ is our HOPE. 3:7
- Chapter 4 - Christ is our STRENGTH AND SOURCE OF SUPPLY. 4:13

Often quoted passages:

Philippians 1:6: "He who began a good work in you will perfect it until the day of Christ Jesus"

Philippians 1:21 "To live is Christ and to die is gain" (1:21),

Philippians 4:13, "I can do all things through Him who strengthens me" (4:13) are just a few

Philippians 4:4 "Rejoice in the Lord always. I will say it again: Rejoice!"

Philippians 4:6-7 "Do not be anxious about anything, but in everything, by prayer and petition, with thanksgiving, present your requests to God. And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus."

OVERVIEW OF PHILIPPIANS

1. **Salutation ([Phl 1:1-2](#))**
2. **Thanksgiving and prayer ([Phl 1:3-11](#))**
3. **PAUL'S IMPRISONMENT AND OPPOSITION ([Phl 1:12-18](#))**
4. **PAUL'S EXPECTATION OF DELIVERANCE ([Phl 1:19-26](#))**
5. **EXHORTATION TO BEHAVIOR WORTHY OF THE GOSPEL ([Phl 1:27-2:18](#))**
 - STAND FAST IN ONE SPIRIT ([Phl 1:27-30](#))
 - BE OF ONE MIND BY FOLLOWING THE EXAMPLE OF CHRIST ([Phl 2:1-11](#))
 - SHINE AS LIGHTS IN THE WORLD ([Phl 2:12-18](#))
6. **PLANS INVOLVING TIMOTHY AND EPAPHRODITUS ([Phl 2:19-30](#))**
 - TO SEND TIMOTHY SOON ([Phl 2:19-24](#))
 - TO SEND EPAPHRODITUS AT ONCE ([Phl 2:25-30](#))
7. **WARNINGS AGAINST JUDAISM AND ANTINOMIANISM ([Phl 3:1-21](#))**
 - AGAINST JUDAISM ([Phl 3:1-11](#))
 - AGAINST ANTINOMIANISM ([Phl 3:12-21](#))
8. **EXHORTATIONS TO UNITY, JOY, AND PEACE ([Phl 4:1-9](#))**
 - AN APPEAL TO EUODIA AND SYNTYCHE ([Phl 4:1-3](#))
 - EXHORTATION CONCERNING JOY AND PEACE ([Phl 4:4-9](#))
9. **THANKSGIVING FOR THEIR GENEROSITY ([Phl 4:10-19](#))**
 - THEIR GIFT A SOURCE OF JOY TO PAUL ([Phl 4:10-14](#))
 - THEIR GIFT A SOURCE OF BLESSING FOR THEMSELVES ([Phl 4:15-19](#))
- CONCLUSION ([Phl 4:20-23](#))**

COLOSSIANS

CHRIST IS SUFFICIENT

THE EPISTLE TO COLOSSIANS

The city of Colosse:

- * Was located about 100 miles east of Ephesus.
- * Was located in the region of the Seven Churches of Asia.
- * Was a populous commerce center, famous for its glossy black wool.
- * Several hundred years before Paul's day, Colosse had been a leading city in Asia Minor (present-day Turkey).

* **CHAPTERS: 4** | **VERSES: 95**



THE BACKGROUND

- * The church at Colosse was established by Epaphras
- * At the time of the Colossians letter, Paul had not visited Colosse
- * The Colossian letter was sent from Rome to Colosse by Tychicus and the converted slave, Onesimus
- * While the Book of Ephesians focuses on the Body (the Church), Colossians focuses on the Head (Christ)
- * The church at Colossae was under attack from false teachers who were denigrating the deity of Jesus;
- * they were teaching that He was not actually God.
- * Though Paul had never been to the church itself, he addressed these issues head-on.
- * It was critical to him that this church know God in His greatness and glory, rather than in the deficient view given them by the false teachers ([Colossians 1:25](#); [2:1-2](#)).

THE BACKGROUND

- * As with all the early churches, the issue of Jewish legalism in Colosse was of great concern to Paul.
- * So radical was the concept of salvation by grace apart from works that those steeped in Old Testament law found it very difficult to grasp.
- * Consequently, there was a continual movement among the legalists to add certain requirements from the law to this new faith.
- * Primary among them was the requirement of circumcision which was still practiced among some of the Jewish converts.
- * Paul countered this error in Colossians 2:11-15 in which he declares that circumcision of the flesh was no longer necessary because Christ had come.
- * His was a circumcision of the heart, not the flesh, making the ceremonial rites of the Old Testament law no longer necessary (Deuteronomy 10:16, 30:6; Jeremiah 4:4, 9:26; Acts 7:51; Romans 2:29).

THE BACKGROUND

An analysis of his refutation suggests that the heresy was diverse in nature. Some of the elements of its teachings were:

1. *Ceremonialism*. It held to strict rules about the kinds of permissible food and drink, religious festivals (2:16-17) and circumcision (2:11; 3:11).
2. *Asceticism*. "Do not handle! Do not taste! Do not touch!" (2:21; cf. 2:23).
3. Angel worship. See 2:18.
4. *Depreciation of Christ*. This is implied in Paul's emphasis on the supremacy of Christ (1:15-20; 2:2-3:9).
5. *Secret knowledge*. The Gnostics boasted of this (see 2:18 and Paul's emphasis in 2:2-3 on Christ, "in whom are hidden all the treasures of wisdom").
6. Reliance on human wisdom and tradition. See 2:4,8.

To guard against these dangers, Paul writes to:

- * Warn the Colossians against relapse ([Col 1:21-23](#))
- * Warn them against those denying the all-sufficiency of Christ ([Col 2:8-23](#))
- * Direct their attention to the "All-Sufficient and Pre-Eminent Savior" ([Col 1:13-18](#); [2:8-10](#))

OVERVIEW OF COLOSSIANS

INTRODUCTION ([Col 1:1-14](#))

1. Salutation ([Col 1:1-2](#))

2. Thanksgiving and prayer ([Col 1:3-14](#))

3. THE PREEMINENCE OF CHRIST ([Col 1:15-23](#))

- IN CREATION ([Col 1:15-17](#))
- IN REDEMPTION ([Col 1:18-23](#))

4. THE APOSTLE OF CHRIST ([Col 1:24-2:7](#))

- PAUL'S SERVICE ([Col 1:24-29](#))
- PAUL'S SOLICITUDE ([Col 2:1-7](#))

5. WARNINGS AGAINST THE "COLOSSIAN HERESY" ([Col 2:8-23](#))

- WARNING AGAINST PHILOSOPHY ([Col 2:8-10](#))
- WARNING AGAINST JUDAISTIC CEREMONIALISM ([Col 2:11-17](#))
- WARNING AGAINST ANGEL WORSHIP ([Col 2:18-19](#))
- WARNING AGAINST ASCETICISM ([Col 2:20-23](#))

6. THE CHRISTIAN SOLUTION ([Col 3:1-4:6](#))

- SET YOUR MIND ON THINGS ABOVE ([Col 3:1-4](#))
- PUT OFF THE OLD MAN ([Col 3:5-9](#))
- PUT ON THE NEW MAN ([Col 3:10-17](#))
- FAMILIAL RESPONSIBILITIES ([Col 3:18-4:1](#))

7. EXHORTATIONS TO PRAYER AND PROPER CONDUCT ([Col 4:2-6](#))

1. Devote yourselves to prayer ([Col 4:2-4](#))
2. Walk in wisdom and let your speech be with grace ([Col 4:5-6](#))

8. PAUL'S COMPANIONS ([Col 4:7-14](#))

- COMMENDATIONS OF HIS MESSENGERS ([Col 4:7-9](#))
- GREETINGS FROM HIS FRIENDS ([Col 4:10-14](#))

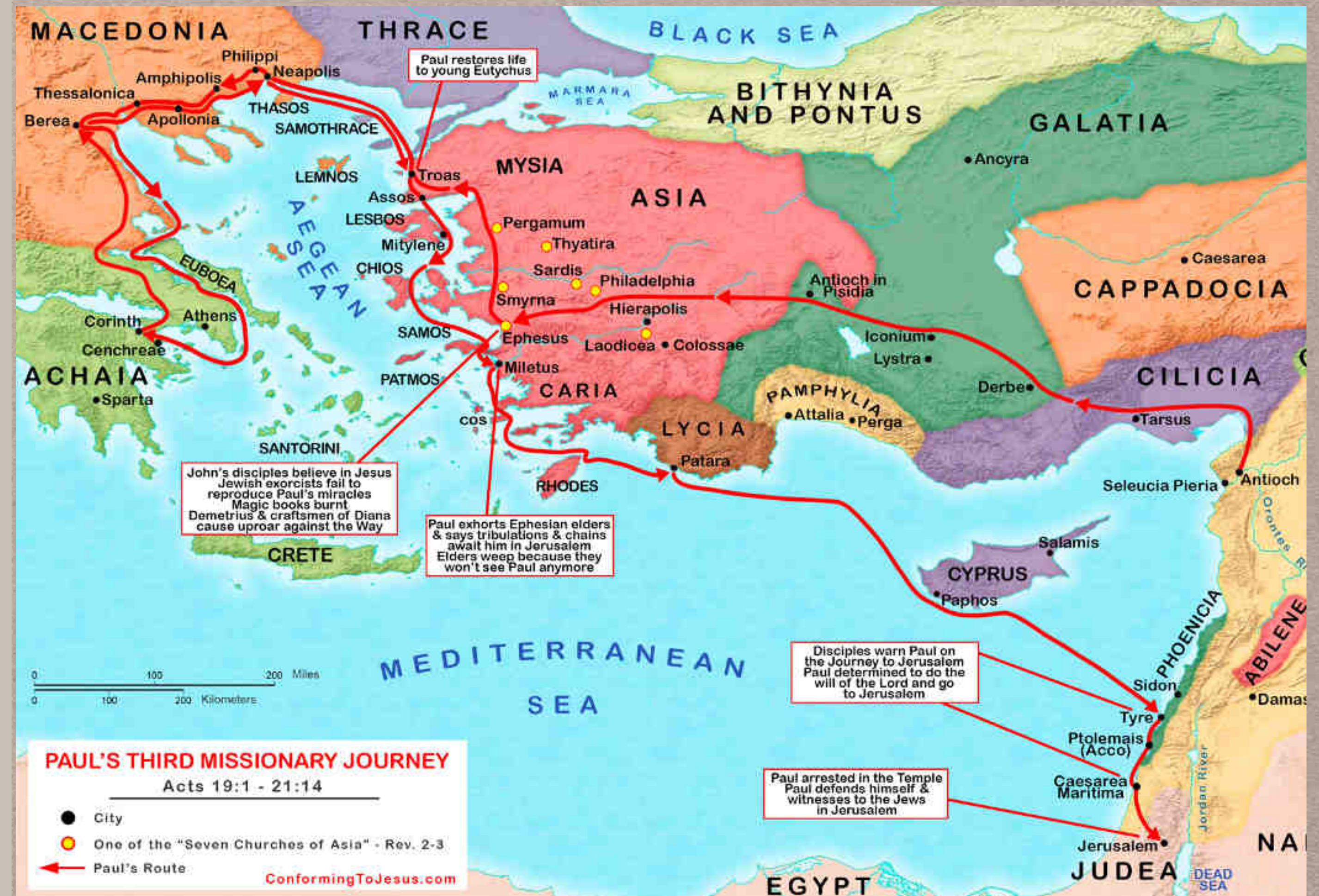
CONCLUSION ([Col 4:15-18](#))

GALATIANS

FREEDOM IN CHRIST

THE EPISTLE TO GALATIANS

- * *Galatía*, ("Gaul") was an ancient area in the highlands of central Anatolia, corresponding to modern Turkey.
- * In 25 BC, Galatia was incorporated by Augustus into the Roman Empire, thus becoming a Roman province.
- * Paul spent time personally in the cities of Galatia (Antioch of Pisidia, Iconium, Lystra and Derbe) during his missionary journeys. (Acts 16:6; 18:23).
- * **CHAPTERS: 6** | **VERSES: 149**



THE BACKGROUND

- * Galatians was written because the churches of that region were facing a theological crisis.
- * The essential truth of justification by faith rather than by human works was being denied by the Judaizers—legalistic Jews who insisted that Christians must keep the Mosaic Law.
- * In particular, the Judaizers insisted on circumcision as a requirement for Gentiles who wished to be saved.
- * In other words, convert to Judaism *first*, and then you are eligible to become a Christian.
- * The agitators attempted to discredit Paul (Gal. 4:17), who had founded the Galatian Churches.
- * Their attacks may have taken one or more of the following forms:
- * First, they may have claimed that Paul was a renegade who had defied his superiors, the Jerusalem apostles. Paul responded to this attack in Galatians 2:1-10.
- * Second, they may have stated that Paul had recently argued with Peter over whether the gospel required Gentiles to become Jews in order to become Christians. Paul gave his account of the encounter with Peter in Galatians 2:11-14.
- * Third, the agitators may have spread the notion that Paul had originally preached circumcision for salvation (Gal. 5:11) but had recently changed his gospel so that he might more easily accommodate the Gentiles (Gal. 1:10).
- * Paul answered that his change of outlook resulted from a revelation received directly from Christ (Gal. 1:11-24).

THE BACKGROUND

- * By the time Paul wrote to them, they were in the process of deserting the true Gospel and, consequently, God himself (Gal. 1:6-7).
- * They now wanted to be "under the law" (Gal. 4:21; cf. 5:1) and, specifically, to become circumcised (Gal. 5:2).
- * This transition to a "different gospel" (Gal. 1:6) was not a smooth one.
- * Dissension broke out within the community (Gal. 5:15; 6:3-5).
- * When Paul learned that this heresy was being taught to the Galatian churches, he composed an epistle to emphasize our liberty in Christ and to counter the perversion of the gospel that the Judaizers promoted.
- * Paul gives numerous reasons why they should return to the simple truth of the gospel.
 - * Christ's death has brought in the age of the new covenant (3:23-26; 4:4-5, 24).
 - * People do not have to become Jews or follow the outward ceremonies of the Mosaic law in order to be Christians (2:3, 11-12, 14; 4:10).
 - * To require these things denies the heart of the gospel, which is justification by faith alone and not by keeping the "works of the law" (2:16).

FREEDOM IN CHRIST

- * The verse that demonstrates the theme of this book is **Galatians 5:1**, which reads: "It was for freedom that Christ set us free; therefore keep standing firm and do not be subject again to a yoke of slavery."
- * This book has been called the "Christian Declaration of Independence"
- * This book explains the believer's new relationship with God.
- * We're freed from sin.
- * We're freed from the Law.
- * We're adopted as children of God.
- * We're counted as spiritual children of Abraham, whether we're Jews or non-Jews.
- * And we're all empowered by the Holy Spirit to do good works, something sin prevented us from doing and the Law never enabled us to do.

MAIN THEME OF GALATIANS

- * In his sin-bearing death, Christ is a substitute for all Christians. He brings them into a new realm of freedom and life (1:4; 2:20; 3:13).
- * The gospel of Christ comes from God alone—not from any human source. Paul himself is a living example of this. His conversion to Christ and his apostleship were not through human means. They came through direct revelation from Christ (1:1, 11-12, 15-20).
- * Salvation comes not by works of law but by faith, which leads to justification (2:16).
- * To require circumcision and other Mosaic laws as a supplement to faith is to fall back from the realm of grace and freedom and to come under the whole law and its curse, since perfect observance of the law is impossible (2:12-14, 16; 3:10; 4:10; 5:3).
- * Believers have died with Christ to sin and therefore have renounced the flesh (Gal. 5:24; 6:14).
- * The Spirit is the source of power and guidance in the Christian life. He produces love and faith in the believer (5:6, 16, 18, 25).
- * The Christian life is one of pleasing Christ. This requires willingness to suffer persecution for the sake of his cross (1:10; 6:12, 14).

OVERVIEW OF GALATIANS

INTRODUCTION (Gal 1:1-10)

1. Salutation (Gal 1:1-5)
2. Reason for the letter (Gal 1:6-10)

PAUL'S DEFENSE OF HIS APOSTLESHIP (Gal 1:11-2:21)

- * THE DIVINE ORIGIN OF HIS GOSPEL (Gal 1:11-17)
 1. Thesis: His gospel received directly from God (Gal 1:11-12)
 2. His pre-Christian years, and conversion (Gal 1:13-17)
- * HIS RELATIONSHIP TO THE OTHER APOSTLES (Gal 1:18-2:21)
 1. His first visit with Peter, and early years as a Christian (Gal 1:18-24)
 2. The council at Jerusalem (Gal 2:1-5)
 3. His sanction by James, Cephas, and John (Gal 2:6-10)
 4. His rebuke of Peter at Antioch (Gal 2:11-21)
 - Peter's hypocrisy (Gal 2:11-13)
 - His speech to Peter, how we are justified by faith in Christ (Gal 2:14-21)

PAUL'S DEFENSE OF THE GOSPEL OF JUSTIFICATION BY FAITH (Gal 3:1-4:31)

- * THE PERSONAL ARGUMENT (Gal 3:1-5)
 1. How they received the Spirit (Gal 3:1-4)
 2. From whom they received the Spirit (Gal 3:5)
- * THE SCRIPTURAL ARGUMENT (Gal 3:6-25)
 1. The example of Abraham (Gal 3:6-9)
 2. The curse of the Law (Gal 3:10-14)
 3. The priority of the Promise over the Law (Gal 3:15-18)
 4. The purpose of the Law (Gal 3:19-25)
- * THE PRACTICAL ARGUMENT (Gal 3:26-4:7)
 1. In Christ they are one, as children of God, Abraham's seed, and heirs of the promise (Gal 3:26-29)
 2. Redeemed from the law, and adopted as sons, they are no longer slaves, but heirs (Gal 4:1-7)
- * THE SENTIMENTAL ARGUMENT (Gal 4:8-20)
 1. His fears over their returning to bondage (Gal 4:8-11)
 2. Their past and present relationships to him (Gal 4:12-20)

OVERVIEW OF GALATIANS

* THE ALLEGORICAL ARGUMENT (Gal 4:21-31)

1. An allegory for those who desire to be under the Law (Gal 4:21-24a)
2. Symbolic of the two covenants; one from Mount Sinai which gives birth to bondage, and the other from the Jerusalem above which makes free (Gal 4:24b-31)

THE CALL TO STAND FAST IN THE LIBERTY OF THE GOSPEL (Gal 5:1-6:10)

* A LIBERTY THAT EXCLUDES THE NECESSITY OF CIRCUMCISION (Gal 5:1-6)

1. Do not be entangled again with a yoke of bondage (Gal 5:1)
2. Circumcision means nothing; requiring it results in falling from grace (Gal 5:2-4)
3. We should wait for the hope of righteousness with faith working through love (Gal 5:5-6)

* A LIBERTY THAT FULFILLS THE LAW (Gal 5:7-15)

1. Beware of those who would bind the Law (Gal 5:7-12)
2. Use your liberty as an opportunity to serve one another with love, and you will fulfill the Law (Gal 5:13-14)

3. But beware that you do not use it as an opportunity for the flesh in which you consume one another (Gal 5:13b,15)

* A LIBERTY IN WHICH ONE IS TO BE LED BY THE SPIRIT (Gal 5:16-26)

1. Liberty is not an excuse for license (Gal 5:16-18)
2. The works of the flesh contrasted with the fruits of the Spirit (Gal 5:19-23)
3. Those who are Christ's have crucified the flesh and are walking in the Spirit (Gal 5:24-26)

* A LIBERTY WITH A SENSE OF RESPONSIBILITY (Gal 6:1-10)

1. For helping those with burdens (Gal 6:1-5)
2. For doing good to all, thus sowing to the Spirit (Gal 6:6-10)

CONCLUSION (Gal 6:11-18)

1. A final rebuke to those who would bind circumcision (Gal 6:11-13)
2. Paul's confidence in the cross of Christ (Gal 6:14-17)
3. Benediction (Gal 6:18)

EPHESIANS

BLESSINGS IN CHRIST

THE EPISTLE TO EPHESIANS

- * Ephesus was the most important city in western Asia Minor (now Turkey).
- * It had a harbor that was at an intersection of major trade routes.
- * Ephesus became a commercial center. It boasted a pagan temple dedicated to the Roman goddess Diana (Greek *Artemis*); Ac 19:23-31.
- * Paul made Ephesus a center for evangelism for about three years (Ac 19:10), and the church there apparently flourished for some time
- * It later needed warning (Rev 2:1-7)
- * **CHAPTERS: 6** | **VERSES: 155**



THE BACKGROUND

- * It was during this time that Paul sat in Rome undergoing his first Roman imprisonment (Ephesians 3:1; 4:1), making Ephesians one of the four epistles commonly known as the Prison Epistles.
- * The others are Philippians, Colossians, and Philemon.
- * Unlike several of the other letters Paul wrote, Ephesians does not address any particular error or heresy or deal with specific problems in a local congregation.
- * Instead, Paul addressed great themes that pertain to the Christian's position in Christ
- * As expressed in his prayer for his readers, it was his desire that they might know:
 1. What is the hope of God's calling (Eph 1:18)
 2. What are the glorious riches of God's inheritance in the saints (Eph 1:18)
 3. What is God's great power toward those who believe (Eph 1:19)
- * The primary link to the Old Testament in Ephesians is in the startling (to the Jews) concept of the church as the body of Christ (Ephesians 5:32).

THE BACKGROUND

- * This amazing mystery (a truth not previously revealed) of the church, is that “the Gentiles are heirs together with Israel, members together of one body, and sharers together in the promise in Christ Jesus” (Ephesians 3:6). This was a mystery completely hidden from the Old Testament saints (Ephesians 3:5, 9).
- * The Israelites who were true followers of God always believed they alone were God’s chosen people (Deuteronomy 7:6). Accepting Gentiles on an equal status in this new paradigm was extremely difficult and caused many disputes among Jewish believers and Gentile converts.
- * Paul also speaks of the mystery of the church as the “bride of Christ,” a previously unheard-of concept in the Old Testament.
- * In the first 3 chapters, Paul answers his own prayer by expounding upon their spiritual blessings in Christ.
- * The last 3 chapters focus on the conduct (or “walk”, cf. [Eph 4:1,17; 5:2,8,15](#)) expected of those so richly blessed.

OVERVIEW OF EPHESIANS

INTRODUCTION ([Eph 1:1-2](#))

DOCTRINE: OUR RICHES IN CHRIST ([Eph 1:3-3:21](#))

- OUR SPIRITUAL POSSESSIONS IN CHRIST ([Eph 1:3-14](#))
 1. From the Father ([Eph 1:4-6](#))
 2. From the Son ([Eph 1:7-12](#))
 3. From the Spirit ([Eph 1:13-14](#))
 4. First Prayer: for enlightenment ([Eph 1:15-23](#))
- OUR SPIRITUAL POSITION IN CHRIST ([Eph 2:1-22](#))
 1. Raised and seated on the throne ([Eph 2:1-10](#))
 2. Reconciled and set into the temple ([Eph 2:11-22](#))
 3. Second Prayer: for enablement ([Eph 3:1-21](#); with [verses 2-13](#) as a parenthesis)

DUTY: OUR RESPONSIBILITIES IN CHRIST ([Eph 4:1-6:20](#))

- A CALL TO WALK IN UNITY ([Eph 4:1-16](#))
 1. Preserving the unity of the Spirit with proper attitudes ([Eph 4:1-7](#))

2. Edifying the body of Christ by the grace given us ([Eph 4:8-16](#))

- A CALL TO WALK IN PURITY ([Eph 4:17-5:21](#))
 1. Walk not as other Gentiles ([Eph 4:17-32](#))
 2. Walk in love ([Eph 5:1-6](#))
 3. Walk as children of light ([Eph 5:7-14](#))
 4. Walk as wise ([Eph 5:15-21](#))
- A CALL TO WALK IN HARMONY ([Eph 5:22-6:9](#))
 1. Husbands and wives ([Eph 5:22-33](#))
 2. Parents and children ([Eph 6:1-4](#))
 3. Masters and servants ([Eph 6:5-9](#))
- A CALL TO WALK IN VICTORY ([Eph 6:10-20](#))
 1. Standing strong in the power of the Lord ([Eph 6:10-13](#))
 2. Equipped with the whole armor of God ([Eph 6:14-20](#))

CONCLUSION ([Eph 6:21-24](#))

PHILIPPIANS

THE THANK YOU LETTER

THE EPISTLE TO PHILIPPIANS

- * The city of Philippi was named after King Philip II of Macedon, father of Alexander the Great.
- * It was a prosperous Roman colony, which meant that the citizens of Philippi were also citizens of the city of Rome itself.
- * They prided themselves on being Romans (see [Ac 16:21](#)), that Paul referred to the believer's heavenly citizenship ([3:20-21](#)).
- * Many of the Philippians were retired military men who had been given land in the vicinity and who in turn served as a military presence in this frontier city.

* **CHAPTERS:** 4 | **VERSES:** 104



THE BACKGROUND

- * Paul ministered at Philippi during his second missionary journey, spending about three months in the city.
- * **Acts 16:13-15** As there are few Jews and no synagogue in **Philippi**, Paul and his companions go to the riverbank just outside the city on the Sabbath day, and begin to speak to the women gathered there. One of them, Lydia - is a wealthy dealer in expensive purple cloth (which only the most important Roman citizens were allowed to wear), who opened her home to Paul and his coworkers
- * Paul later briefly visited the city on his third missionary journey (**20:6**)
- * **Acts 16:16-40** Each day in **Philippi**, Paul is pestered by a demon-possessed girl keeps shouting and drawing attention to Paul and his companions. Exasperated by this, Paul casts the evil spirit out of the girl - to the fury of her owners who see their profits disappear.
- * Paul and Silas were thrown into prison and locked in the 'inner cell'
- * Around midnight, however, Paul and Silas are set free by a violent earthquake. The jailer (and all his family) become believers and are baptised.

THE BACKGROUND

- * Of the four Prison Epistles, Paul likely wrote Philippians last, near the end of his Roman imprisonment in AD 61 or 62.
- * Paul sent the other three Prison Epistles—Ephesians, Colossians, and Philemon—by the hand of Tychicus, as their destinations were near one another.
- * However, the letter to the Philippians was to be delivered by Epaphroditus, who had come to Paul in Rome with financial help from the church at Philippi ([Philippians 2:25; 4:18](#)).
- * But during his time in Rome, Epaphroditus took ill, which delayed his return home and, therefore, the delivery of the letter (2:26–27).
- * The apostle Paul did not write Philippians in response to a crisis, as he did with Galatians and Colossians.
- * Instead, he wrote to express his appreciation and affection for the Philippian believers.

SUMMARY OF PHILIPPIANS

- * More than any other church, the believers in Philippi offered Paul material support for his ministry (2 Corinthians 8:11; Philippians 4:15-18).
- * Paul's primary purpose in writing this letter was to thank the Philippians for the gift they had sent him upon learning of his detention at Rome (1:5; 4:10-19).
- * However, he makes use of this occasion:
 - (1) to report on his own circumstances (1:12-26; 4:10-19);
 - (2) to encourage the Philippians to stand firm in the face of persecution and rejoice regardless of circumstances (1:27-30; 4:4);
 - (3) to exhort them to humility and unity (2:1-11; 4:2-5);
 - (4) to commend Timothy and Epaphroditus to the Philippian church (2:19-30); and
 - (5) to warn the Philippians against the Judaizers (legalists) and antinomians (libertines) among them (ch. 3).

SUMMARY OF PHILIPPIANS

Philippians has 4 chapters, and each chapter has a major theme

- Chapter 1 - Christ is our LIFE. 1:21
- Chapter 2 - Christ is our EXAMPLE. 2:5
- Chapter 3 - Christ is our HOPE. 3:7
- Chapter 4 - Christ is our STRENGTH AND SOURCE OF SUPPLY. 4:13

Often quoted passages:

Philippians 1:6: "He who began a good work in you will perfect it until the day of Christ Jesus"

Philippians 1:21 "To live is Christ and to die is gain" (1:21),

Philippians 4:13, "I can do all things through Him who strengthens me" (4:13) are just a few

Philippians 4:4 "Rejoice in the Lord always. I will say it again: Rejoice!"

Philippians 4:6-7 "Do not be anxious about anything, but in everything, by prayer and petition, with thanksgiving, present your requests to God. And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus."

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 - BE OF ONE MIND BY FOLLOWING THE EXAMPLE OF CHRIST ([Phl 2:1-11](#))
 - SHINE AS LIGHTS IN THE WORLD ([Phl 2:12-18](#))
6. **PLANS INVOLVING TIMOTHY AND EPAPHRODITUS ([Phl 2:19-30](#))**
 - TO SEND TIMOTHY SOON ([Phl 2:19-24](#))
 - TO SEND EPAPHRODITUS AT ONCE ([Phl 2:25-30](#))
7. **WARNINGS AGAINST JUDAISM AND ANTINOMIANISM ([Phl 3:1-21](#))**
 - AGAINST JUDAISM ([Phl 3:1-11](#))
 - AGAINST ANTINOMIANISM ([Phl 3:12-21](#))
8. **EXHORTATIONS TO UNITY, JOY, AND PEACE ([Phl 4:1-9](#))**
 - AN APPEAL TO EUODIA AND SYNTYCHE ([Phl 4:1-3](#))
 - EXHORTATION CONCERNING JOY AND PEACE ([Phl 4:4-9](#))
9. **THANKSGIVING FOR THEIR GENEROSITY ([Phl 4:10-19](#))**
 - THEIR GIFT A SOURCE OF JOY TO PAUL ([Phl 4:10-14](#))
 - THEIR GIFT A SOURCE OF BLESSING FOR THEMSELVES ([Phl 4:15-19](#))
- CONCLUSION ([Phl 4:20-23](#))**

COLOSSIANS

CHRIST IS SUFFICIENT

THE EPISTLE TO COLOSSIANS

The city of Colosse:

- * Was located about 100 miles east of Ephesus.
- * Was located in the region of the Seven Churches of Asia.
- * Was a populous commerce center, famous for its glossy black wool.
- * Several hundred years before Paul's day, Colosse had been a leading city in Asia Minor (present-day Turkey).

* **CHAPTERS: 4** | **VERSES: 95**



THE BACKGROUND

- * The church at Colosse was established by Epaphras
- * At the time of the Colossians letter, Paul had not visited Colosse
- * The Colossian letter was sent from Rome to Colosse by Tychicus and the converted slave, Onesimus
- * While the Book of Ephesians focuses on the Body (the Church), Colossians focuses on the Head (Christ)
- * The church at Colossae was under attack from false teachers who were denigrating the deity of Jesus;
- * they were teaching that He was not actually God.
- * Though Paul had never been to the church itself, he addressed these issues head-on.
- * It was critical to him that this church know God in His greatness and glory, rather than in the deficient view given them by the false teachers ([Colossians 1:25](#); [2:1-2](#)).

THE BACKGROUND

- * As with all the early churches, the issue of Jewish legalism in Colosse was of great concern to Paul.
- * So radical was the concept of salvation by grace apart from works that those steeped in Old Testament law found it very difficult to grasp.
- * Consequently, there was a continual movement among the legalists to add certain requirements from the law to this new faith.
- * Primary among them was the requirement of circumcision which was still practiced among some of the Jewish converts.
- * Paul countered this error in Colossians 2:11-15 in which he declares that circumcision of the flesh was no longer necessary because Christ had come.
- * His was a circumcision of the heart, not the flesh, making the ceremonial rites of the Old Testament law no longer necessary (Deuteronomy 10:16, 30:6; Jeremiah 4:4, 9:26; Acts 7:51; Romans 2:29).

THE BACKGROUND

An analysis of his refutation suggests that the heresy was diverse in nature. Some of the elements of its teachings were:

1. *Ceremonialism*. It held to strict rules about the kinds of permissible food and drink, religious festivals (2:16-17) and circumcision (2:11; 3:11).
2. *Asceticism*. "Do not handle! Do not taste! Do not touch!" (2:21; cf. 2:23).
3. Angel worship. See 2:18.
4. *Depreciation of Christ*. This is implied in Paul's emphasis on the supremacy of Christ (1:15-20; 2:2-3:9).
5. *Secret knowledge*. The Gnostics boasted of this (see 2:18 and Paul's emphasis in 2:2-3 on Christ, "in whom are hidden all the treasures of wisdom").
6. Reliance on human wisdom and tradition. See 2:4,8.

To guard against these dangers, Paul writes to:

- * Warn the Colossians against relapse ([Col 1:21-23](#))
- * Warn them against those denying the all-sufficiency of Christ ([Col 2:8-23](#))
- * Direct their attention to the "All-Sufficient and Pre-Eminent Savior" ([Col 1:13-18](#); [2:8-10](#))

OVERVIEW OF COLOSSIANS

INTRODUCTION ([Col 1:1-14](#))

1. Salutation ([Col 1:1-2](#))

2. Thanksgiving and prayer ([Col 1:3-14](#))

3. THE PREEMINENCE OF CHRIST ([Col 1:15-23](#))

- IN CREATION ([Col 1:15-17](#))
- IN REDEMPTION ([Col 1:18-23](#))

4. THE APOSTLE OF CHRIST ([Col 1:24-2:7](#))

- PAUL'S SERVICE ([Col 1:24-29](#))
- PAUL'S SOLICITUDE ([Col 2:1-7](#))

5. WARNINGS AGAINST THE "COLOSSIAN HERESY" ([Col 2:8-23](#))

- WARNING AGAINST PHILOSOPHY ([Col 2:8-10](#))
- WARNING AGAINST JUDAISTIC CEREMONIALISM ([Col 2:11-17](#))
- WARNING AGAINST ANGEL WORSHIP ([Col 2:18-19](#))
- WARNING AGAINST ASCETICISM ([Col 2:20-23](#))

6. THE CHRISTIAN SOLUTION ([Col 3:1-4:6](#))

- SET YOUR MIND ON THINGS ABOVE ([Col 3:1-4](#))
- PUT OFF THE OLD MAN ([Col 3:5-9](#))
- PUT ON THE NEW MAN ([Col 3:10-17](#))
- FAMILIAL RESPONSIBILITIES ([Col 3:18-4:1](#))

7. EXHORTATIONS TO PRAYER AND PROPER CONDUCT ([Col 4:2-6](#))

1. Devote yourselves to prayer ([Col 4:2-4](#))
2. Walk in wisdom and let your speech be with grace ([Col 4:5-6](#))

8. PAUL'S COMPANIONS ([Col 4:7-14](#))

- COMMENDATIONS OF HIS MESSENGERS ([Col 4:7-9](#))
- GREETINGS FROM HIS FRIENDS ([Col 4:10-14](#))

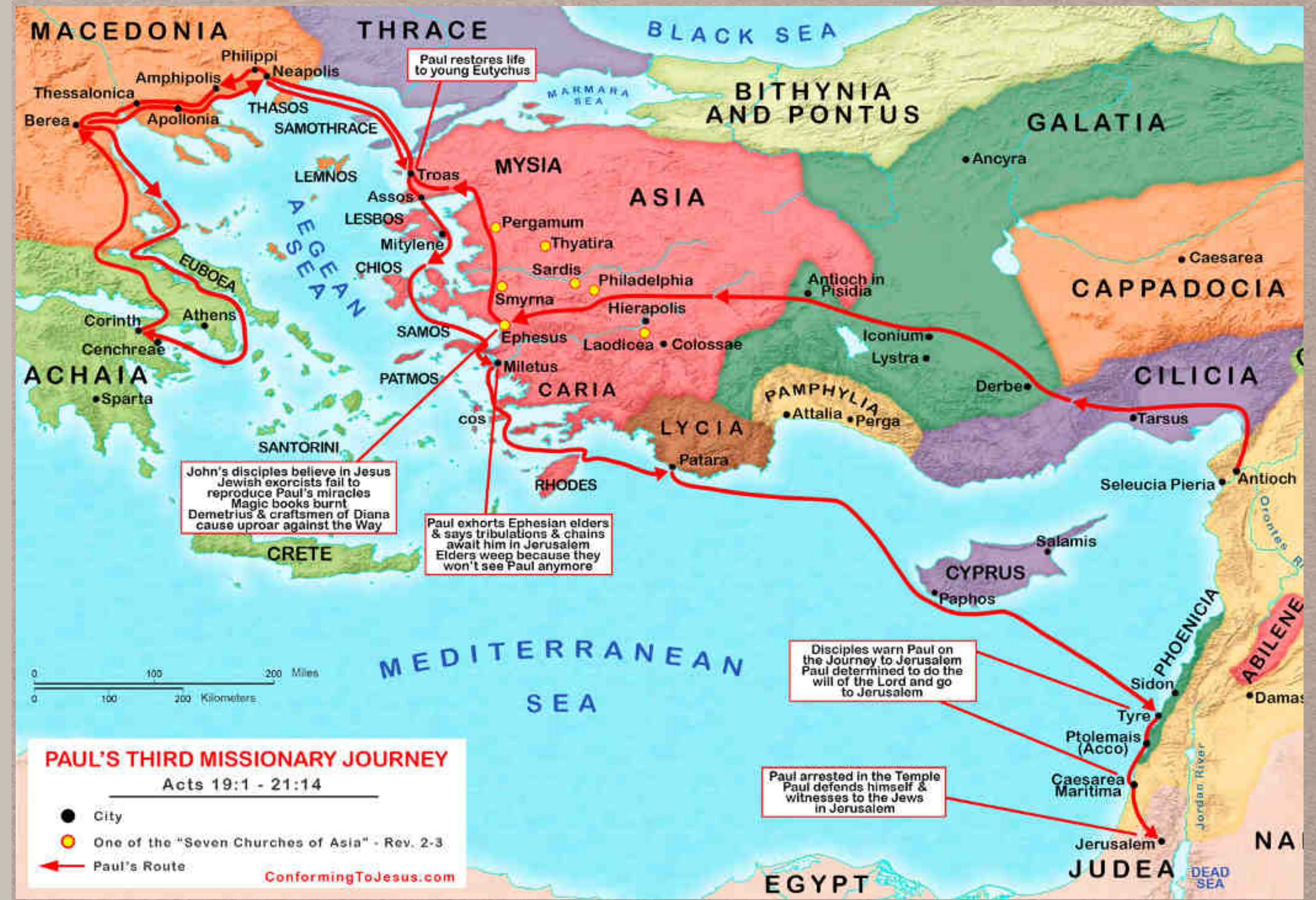
CONCLUSION ([Col 4:15-18](#))

GALATIANS

FREEDOM IN CHRIST

THE EPISTLE TO GALATIANS

- * *Galatía*, ("Gaul") was an ancient area in the highlands of central Anatolia, corresponding to modern Turkey.
- * In 25 BC, Galatia was incorporated by Augustus into the Roman Empire, thus becoming a Roman province.
- * Paul spent time personally in the cities of Galatia (Antioch of Pisidia, Iconium, Lystra and Derbe) during his missionary journeys. (Acts 16:6; 18:23).
- * **CHAPTERS: 6** | **VERSES: 149**



THE BACKGROUND

- * Galatians was written because the churches of that region were facing a theological crisis.
- * The essential truth of justification by faith rather than by human works was being denied by the Judaizers—legalistic Jews who insisted that Christians must keep the Mosaic Law.
- * In particular, the Judaizers insisted on circumcision as a requirement for Gentiles who wished to be saved.
- * In other words, convert to Judaism *first*, and then you are eligible to become a Christian.
- * The agitators attempted to discredit Paul (Gal. 4:17), who had founded the Galatian Churches.
- * Their attacks may have taken one or more of the following forms:
- * First, they may have claimed that Paul was a renegade who had defied his superiors, the Jerusalem apostles. Paul responded to this attack in Galatians 2:1-10.
- * Second, they may have stated that Paul had recently argued with Peter over whether the gospel required Gentiles to become Jews in order to become Christians. Paul gave his account of the encounter with Peter in Galatians 2:11-14.
- * Third, the agitators may have spread the notion that Paul had originally preached circumcision for salvation (Gal. 5:11) but had recently changed his gospel so that he might more easily accommodate the Gentiles (Gal. 1:10).
- * Paul answered that his change of outlook resulted from a revelation received directly from Christ (Gal. 1:11-24).

THE BACKGROUND

- * By the time Paul wrote to them, they were in the process of deserting the true Gospel and, consequently, God himself (Gal. 1:6-7).
- * They now wanted to be "under the law" (Gal. 4:21; cf. 5:1) and, specifically, to become circumcised (Gal. 5:2).
- * This transition to a "different gospel" (Gal. 1:6) was not a smooth one.
- * Dissension broke out within the community (Gal. 5:15; 6:3-5).
- * When Paul learned that this heresy was being taught to the Galatian churches, he composed an epistle to emphasize our liberty in Christ and to counter the perversion of the gospel that the Judaizers promoted.
- * Paul gives numerous reasons why they should return to the simple truth of the gospel.
 - * Christ's death has brought in the age of the new covenant (3:23-26; 4:4-5, 24).
 - * People do not have to become Jews or follow the outward ceremonies of the Mosaic law in order to be Christians (2:3, 11-12, 14; 4:10).
 - * To require these things denies the heart of the gospel, which is justification by faith alone and not by keeping the "works of the law" (2:16).

FREEDOM IN CHRIST

- * The verse that demonstrates the theme of this book is **Galatians 5:1**, which reads: "It was for freedom that Christ set us free; therefore keep standing firm and do not be subject again to a yoke of slavery."
- * This book has been called the "Christian Declaration of Independence"
- * This book explains the believer's new relationship with God.
- * We're freed from sin.
- * We're freed from the Law.
- * We're adopted as children of God.
- * We're counted as spiritual children of Abraham, whether we're Jews or non-Jews.
- * And we're all empowered by the Holy Spirit to do good works, something sin prevented us from doing and the Law never enabled us to do.

MAIN THEME OF GALATIANS

- * In his sin-bearing death, Christ is a substitute for all Christians. He brings them into a new realm of freedom and life (1:4; 2:20; 3:13).
- * The gospel of Christ comes from God alone—not from any human source. Paul himself is a living example of this. His conversion to Christ and his apostleship were not through human means. They came through direct revelation from Christ (1:1, 11-12, 15-20).
- * Salvation comes not by works of law but by faith, which leads to justification (2:16).
- * To require circumcision and other Mosaic laws as a supplement to faith is to fall back from the realm of grace and freedom and to come under the whole law and its curse, since perfect observance of the law is impossible (2:12-14, 16; 3:10; 4:10; 5:3).
- * Believers have died with Christ to sin and therefore have renounced the flesh (Gal. 5:24; 6:14).
- * The Spirit is the source of power and guidance in the Christian life. He produces love and faith in the believer (5:6, 16, 18, 25).
- * The Christian life is one of pleasing Christ. This requires willingness to suffer persecution for the sake of his cross (1:10; 6:12, 14).

OVERVIEW OF GALATIANS

INTRODUCTION (Gal 1:1-10)

1. Salutation (Gal 1:1-5)
2. Reason for the letter (Gal 1:6-10)

PAUL'S DEFENSE OF HIS APOSTLESHIP (Gal 1:11-2:21)

- * THE DIVINE ORIGIN OF HIS GOSPEL (Gal 1:11-17)
 1. Thesis: His gospel received directly from God (Gal 1:11-12)
 2. His pre-Christian years, and conversion (Gal 1:13-17)
- * HIS RELATIONSHIP TO THE OTHER APOSTLES (Gal 1:18-2:21)
 1. His first visit with Peter, and early years as a Christian (Gal 1:18-24)
 2. The council at Jerusalem (Gal 2:1-5)
 3. His sanction by James, Cephas, and John (Gal 2:6-10)
 4. His rebuke of Peter at Antioch (Gal 2:11-21)
 - Peter's hypocrisy (Gal 2:11-13)
 - His speech to Peter, how we are justified by faith in Christ (Gal 2:14-21)

PAUL'S DEFENSE OF THE GOSPEL OF JUSTIFICATION BY FAITH (Gal 3:1-4:31)

- * THE PERSONAL ARGUMENT (Gal 3:1-5)
 1. How they received the Spirit (Gal 3:1-4)
 2. From whom they received the Spirit (Gal 3:5)
- * THE SCRIPTURAL ARGUMENT (Gal 3:6-25)
 1. The example of Abraham (Gal 3:6-9)
 2. The curse of the Law (Gal 3:10-14)
 3. The priority of the Promise over the Law (Gal 3:15-18)
 4. The purpose of the Law (Gal 3:19-25)
- * THE PRACTICAL ARGUMENT (Gal 3:26-4:7)
 1. In Christ they are one, as children of God, Abraham's seed, and heirs of the promise (Gal 3:26-29)
 2. Redeemed from the law, and adopted as sons, they are no longer slaves, but heirs (Gal 4:1-7)
- * THE SENTIMENTAL ARGUMENT (Gal 4:8-20)
 1. His fears over their returning to bondage (Gal 4:8-11)
 2. Their past and present relationships to him (Gal 4:12-20)

OVERVIEW OF GALATIANS

* THE ALLEGORICAL ARGUMENT (Gal 4:21-31)

1. An allegory for those who desire to be under the Law (Gal 4:21-24a)
2. Symbolic of the two covenants; one from Mount Sinai which gives birth to bondage, and the other from the Jerusalem above which makes free (Gal 4:24b-31)

THE CALL TO STAND FAST IN THE LIBERTY OF THE GOSPEL (Gal 5:1-6:10)

* A LIBERTY THAT EXCLUDES THE NECESSITY OF CIRCUMCISION (Gal 5:1-6)

1. Do not be entangled again with a yoke of bondage (Gal 5:1)
2. Circumcision means nothing; requiring it results in falling from grace (Gal 5:2-4)
3. We should wait for the hope of righteousness with faith working through love (Gal 5:5-6)

* A LIBERTY THAT FULFILLS THE LAW (Gal 5:7-15)

1. Beware of those who would bind the Law (Gal 5:7-12)
2. Use your liberty as an opportunity to serve one another with love, and you will fulfill the Law (Gal 5:13-14)

3. But beware that you do not use it as an opportunity for the flesh in which you consume one another (Gal 5:13b,15)

* A LIBERTY IN WHICH ONE IS TO BE LED BY THE SPIRIT (Gal 5:16-26)

1. Liberty is not an excuse for license (Gal 5:16-18)
2. The works of the flesh contrasted with the fruits of the Spirit (Gal 5:19-23)
3. Those who are Christ's have crucified the flesh and are walking in the Spirit (Gal 5:24-26)

* A LIBERTY WITH A SENSE OF RESPONSIBILITY (Gal 6:1-10)

1. For helping those with burdens (Gal 6:1-5)
2. For doing good to all, thus sowing to the Spirit (Gal 6:6-10)

CONCLUSION (Gal 6:11-18)

1. A final rebuke to those who would bind circumcision (Gal 6:11-13)
2. Paul's confidence in the cross of Christ (Gal 6:14-17)
3. Benediction (Gal 6:18)

EPHESIANS

BLESSINGS IN CHRIST

THE EPISTLE TO EPHESIANS

- * Ephesus was the most important city in western Asia Minor (now Turkey).
- * It had a harbor that was at an intersection of major trade routes.
- * Ephesus became a commercial center. It boasted a pagan temple dedicated to the Roman goddess Diana (Greek *Artemis*); Ac 19:23-31.
- * Paul made Ephesus a center for evangelism for about three years (Ac 19:10), and the church there apparently flourished for some time
- * It later needed warning (Rev 2:1-7)
- * **CHAPTERS: 6** | **VERSES: 155**



THE BACKGROUND

- * It was during this time that Paul sat in Rome undergoing his first Roman imprisonment (Ephesians 3:1; 4:1), making Ephesians one of the four epistles commonly known as the Prison Epistles.
- * The others are Philippians, Colossians, and Philemon.
- * Unlike several of the other letters Paul wrote, Ephesians does not address any particular error or heresy or deal with specific problems in a local congregation.
- * Instead, Paul addressed great themes that pertain to the Christian's position in Christ
- * As expressed in his prayer for his readers, it was his desire that they might know:
 1. What is the hope of God's calling (Eph 1:18)
 2. What are the glorious riches of God's inheritance in the saints (Eph 1:18)
 3. What is God's great power toward those who believe (Eph 1:19)
- * The primary link to the Old Testament in Ephesians is in the startling (to the Jews) concept of the church as the body of Christ (Ephesians 5:32).

THE BACKGROUND

- * This amazing mystery (a truth not previously revealed) of the church, is that “the Gentiles are heirs together with Israel, members together of one body, and sharers together in the promise in Christ Jesus” (Ephesians 3:6). This was a mystery completely hidden from the Old Testament saints (Ephesians 3:5, 9).
- * The Israelites who were true followers of God always believed they alone were God’s chosen people (Deuteronomy 7:6). Accepting Gentiles on an equal status in this new paradigm was extremely difficult and caused many disputes among Jewish believers and Gentile converts.
- * Paul also speaks of the mystery of the church as the “bride of Christ,” a previously unheard-of concept in the Old Testament.
- * In the first 3 chapters, Paul answers his own prayer by expounding upon their spiritual blessings in Christ.
- * The last 3 chapters focus on the conduct (or “walk”, cf. [Eph 4:1,17; 5:2,8,15](#)) expected of those so richly blessed.

OVERVIEW OF EPHESIANS

INTRODUCTION ([Eph 1:1-2](#))

DOCTRINE: OUR RICHES IN CHRIST ([Eph 1:3-3:21](#))

- OUR SPIRITUAL POSSESSIONS IN CHRIST ([Eph 1:3-14](#))
 1. From the Father ([Eph 1:4-6](#))
 2. From the Son ([Eph 1:7-12](#))
 3. From the Spirit ([Eph 1:13-14](#))
 4. First Prayer: for enlightenment ([Eph 1:15-23](#))
- OUR SPIRITUAL POSITION IN CHRIST ([Eph 2:1-22](#))
 1. Raised and seated on the throne ([Eph 2:1-10](#))
 2. Reconciled and set into the temple ([Eph 2:11-22](#))
 3. Second Prayer: for enablement ([Eph 3:1-21](#); with [verses 2-13](#) as a parenthesis)

DUTY: OUR RESPONSIBILITIES IN CHRIST ([Eph 4:1-6:20](#))

- A CALL TO WALK IN UNITY ([Eph 4:1-16](#))
 1. Preserving the unity of the Spirit with proper attitudes ([Eph 4:1-7](#))

2. Edifying the body of Christ by the grace given us ([Eph 4:8-16](#))

- A CALL TO WALK IN PURITY ([Eph 4:17-5:21](#))
 1. Walk not as other Gentiles ([Eph 4:17-32](#))
 2. Walk in love ([Eph 5:1-6](#))
 3. Walk as children of light ([Eph 5:7-14](#))
 4. Walk as wise ([Eph 5:15-21](#))
- A CALL TO WALK IN HARMONY ([Eph 5:22-6:9](#))
 1. Husbands and wives ([Eph 5:22-33](#))
 2. Parents and children ([Eph 6:1-4](#))
 3. Masters and servants ([Eph 6:5-9](#))
- A CALL TO WALK IN VICTORY ([Eph 6:10-20](#))
 1. Standing strong in the power of the Lord ([Eph 6:10-13](#))
 2. Equipped with the whole armor of God ([Eph 6:14-20](#))

CONCLUSION ([Eph 6:21-24](#))

PHILIPPIANS

THE THANK YOU LETTER

THE EPISTLE TO PHILIPPIANS

- * The city of Philippi was named after King Philip II of Macedon, father of Alexander the Great.
- * It was a prosperous Roman colony, which meant that the citizens of Philippi were also citizens of the city of Rome itself.
- * They prided themselves on being Romans (see [Ac 16:21](#)), that Paul referred to the believer's heavenly citizenship ([3:20-21](#)).
- * Many of the Philippians were retired military men who had been given land in the vicinity and who in turn served as a military presence in this frontier city.

* **CHAPTERS:** 4 | **VERSES:** 104



THE BACKGROUND

- * Paul ministered at Philippi during his second missionary journey, spending about three months in the city.
- * **Acts 16:13-15** As there are few Jews and no synagogue in **Philippi**, Paul and his companions go to the riverbank just outside the city on the Sabbath day, and begin to speak to the women gathered there. One of them, Lydia - is a wealthy dealer in expensive purple cloth (which only the most important Roman citizens were allowed to wear), who opened her home to Paul and his coworkers
- * Paul later briefly visited the city on his third missionary journey (**20:6**)
- * **Acts 16:16-40** Each day in **Philippi**, Paul is pestered by a demon-possessed girl keeps shouting and drawing attention to Paul and his companions. Exasperated by this, Paul casts the evil spirit out of the girl - to the fury of her owners who see their profits disappear.
- * Paul and Silas were thrown into prison and locked in the 'inner cell'
- * Around midnight, however, Paul and Silas are set free by a violent earthquake. The jailer (and all his family) become believers and are baptised.

THE BACKGROUND

- * Of the four Prison Epistles, Paul likely wrote Philippians last, near the end of his Roman imprisonment in AD 61 or 62.
- * Paul sent the other three Prison Epistles—Ephesians, Colossians, and Philemon—by the hand of Tychicus, as their destinations were near one another.
- * However, the letter to the Philippians was to be delivered by Epaphroditus, who had come to Paul in Rome with financial help from the church at Philippi ([Philippians 2:25; 4:18](#)).
- * But during his time in Rome, Epaphroditus took ill, which delayed his return home and, therefore, the delivery of the letter (2:26–27).
- * The apostle Paul did not write Philippians in response to a crisis, as he did with Galatians and Colossians.
- * Instead, he wrote to express his appreciation and affection for the Philippian believers.

SUMMARY OF PHILIPPIANS

- * More than any other church, the believers in Philippi offered Paul material support for his ministry (2 Corinthians 8:11; Philippians 4:15-18).
- * Paul's primary purpose in writing this letter was to thank the Philippians for the gift they had sent him upon learning of his detention at Rome (1:5; 4:10-19).
- * However, he makes use of this occasion:
 - (1) to report on his own circumstances (1:12-26; 4:10-19);
 - (2) to encourage the Philippians to stand firm in the face of persecution and rejoice regardless of circumstances (1:27-30; 4:4);
 - (3) to exhort them to humility and unity (2:1-11; 4:2-5);
 - (4) to commend Timothy and Epaphroditus to the Philippian church (2:19-30); and
 - (5) to warn the Philippians against the Judaizers (legalists) and antinomians (libertines) among them (ch. 3).

SUMMARY OF PHILIPPIANS

Philippians has 4 chapters, and each chapter has a major theme

- Chapter 1 - Christ is our LIFE. 1:21
- Chapter 2 - Christ is our EXAMPLE. 2:5
- Chapter 3 - Christ is our HOPE. 3:7
- Chapter 4 - Christ is our STRENGTH AND SOURCE OF SUPPLY. 4:13

Often quoted passages:

Philippians 1:6: "He who began a good work in you will perfect it until the day of Christ Jesus"

Philippians 1:21 "To live is Christ and to die is gain" (1:21),

Philippians 4:13, "I can do all things through Him who strengthens me" (4:13) are just a few

Philippians 4:4 "Rejoice in the Lord always. I will say it again: Rejoice!"

Philippians 4:6-7 "Do not be anxious about anything, but in everything, by prayer and petition, with thanksgiving, present your requests to God. And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus."

OVERVIEW OF PHILIPPIANS

1. **Salutation** ([Phl 1:1-2](#))
2. **Thanksgiving and prayer** ([Phl 1:3-11](#))
3. **PAUL'S IMPRISONMENT AND OPPOSITION** ([Phl 1:12-18](#))
4. **PAUL'S EXPECTATION OF DELIVERANCE** ([Phl 1:19-26](#))
5. **EXHORTATION TO BEHAVIOR WORTHY OF THE GOSPEL** ([Phl 1:27-2:18](#))
 - STAND FAST IN ONE SPIRIT ([Phl 1:27-30](#))
 - BE OF ONE MIND BY FOLLOWING THE EXAMPLE OF CHRIST ([Phl 2:1-11](#))
 - SHINE AS LIGHTS IN THE WORLD ([Phl 2:12-18](#))
6. **PLANS INVOLVING TIMOTHY AND EPAPHRODITUS** ([Phl 2:19-30](#))
 - TO SEND TIMOTHY SOON ([Phl 2:19-24](#))
 - TO SEND EPAPHRODITUS AT ONCE ([Phl 2:25-30](#))
7. **WARNINGS AGAINST JUDAISM AND ANTINOMIANISM** ([Phl 3:1-21](#))
 - AGAINST JUDAISM ([Phl 3:1-11](#))
 - AGAINST ANTINOMIANISM ([Phl 3:12-21](#))
8. **EXHORTATIONS TO UNITY, JOY, AND PEACE** ([Phl 4:1-9](#))
 - AN APPEAL TO EUODIA AND SYNTYCHE ([Phl 4:1-3](#))
 - EXHORTATION CONCERNING JOY AND PEACE ([Phl 4:4-9](#))
9. **THANKSGIVING FOR THEIR GENEROSITY** ([Phl 4:10-19](#))
 - THEIR GIFT A SOURCE OF JOY TO PAUL ([Phl 4:10-14](#))
 - THEIR GIFT A SOURCE OF BLESSING FOR THEMSELVES ([Phl 4:15-19](#))
- CONCLUSION** ([Phl 4:20-23](#))

COLOSSIANS

CHRIST IS SUFFICIENT

THE EPISTLE TO COLOSSIANS

The city of Colosse:

- * Was located about 100 miles east of Ephesus.
- * Was located in the region of the Seven Churches of Asia.
- * Was a populous commerce center, famous for its glossy black wool.
- * Several hundred years before Paul's day, Colosse had been a leading city in Asia Minor (present-day Turkey).

* **CHAPTERS: 4** | **VERSES: 95**



THE BACKGROUND

- * The church at Colosse was established by Epaphras
- * At the time of the Colossians letter, Paul had not visited Colosse
- * The Colossian letter was sent from Rome to Colosse by Tychicus and the converted slave, Onesimus
- * While the Book of Ephesians focuses on the Body (the Church), Colossians focuses on the Head (Christ)
- * The church at Colossae was under attack from false teachers who were denigrating the deity of Jesus;
- * they were teaching that He was not actually God.
- * Though Paul had never been to the church itself, he addressed these issues head-on.
- * It was critical to him that this church know God in His greatness and glory, rather than in the deficient view given them by the false teachers ([Colossians 1:25](#); [2:1-2](#)).

THE BACKGROUND

- * As with all the early churches, the issue of Jewish legalism in Colosse was of great concern to Paul.
- * So radical was the concept of salvation by grace apart from works that those steeped in Old Testament law found it very difficult to grasp.
- * Consequently, there was a continual movement among the legalists to add certain requirements from the law to this new faith.
- * Primary among them was the requirement of circumcision which was still practiced among some of the Jewish converts.
- * Paul countered this error in Colossians 2:11-15 in which he declares that circumcision of the flesh was no longer necessary because Christ had come.
- * His was a circumcision of the heart, not the flesh, making the ceremonial rites of the Old Testament law no longer necessary (Deuteronomy 10:16, 30:6; Jeremiah 4:4, 9:26; Acts 7:51; Romans 2:29).

THE BACKGROUND

An analysis of his refutation suggests that the heresy was diverse in nature. Some of the elements of its teachings were:

1. *Ceremonialism*. It held to strict rules about the kinds of permissible food and drink, religious festivals (2:16-17) and circumcision (2:11; 3:11).
2. *Asceticism*. "Do not handle! Do not taste! Do not touch!" (2:21; cf. 2:23).
3. Angel worship. See 2:18.
4. *Depreciation of Christ*. This is implied in Paul's emphasis on the supremacy of Christ (1:15-20; 2:2-3:9).
5. *Secret knowledge*. The Gnostics boasted of this (see 2:18 and Paul's emphasis in 2:2-3 on Christ, "in whom are hidden all the treasures of wisdom").
6. Reliance on human wisdom and tradition. See 2:4,8.

To guard against these dangers, Paul writes to:

- * Warn the Colossians against relapse ([**Col 1:21-23**](#))
- * Warn them against those denying the all-sufficiency of Christ ([**Col 2:8-23**](#))
- * Direct their attention to the "All-Sufficient and Pre-Eminent Savior" ([**Col 1:13-18**](#); [**2:8-10**](#))

OVERVIEW OF COLOSSIANS

INTRODUCTION ([Col 1:1-14](#))

1. Salutation ([Col 1:1-2](#))

2. Thanksgiving and prayer ([Col 1:3-14](#))

3. THE PREEMINENCE OF CHRIST ([Col 1:15-23](#))

- IN CREATION ([Col 1:15-17](#))
- IN REDEMPTION ([Col 1:18-23](#))

4. THE APOSTLE OF CHRIST ([Col 1:24-2:7](#))

- PAUL'S SERVICE ([Col 1:24-29](#))
- PAUL'S SOLICITUDE ([Col 2:1-7](#))

5. WARNINGS AGAINST THE "COLOSSIAN HERESY" ([Col 2:8-23](#))

- WARNING AGAINST PHILOSOPHY ([Col 2:8-10](#))
- WARNING AGAINST JUDAISTIC CEREMONIALISM ([Col 2:11-17](#))
- WARNING AGAINST ANGEL WORSHIP ([Col 2:18-19](#))
- WARNING AGAINST ASCETICISM ([Col 2:20-23](#))

6. THE CHRISTIAN SOLUTION ([Col 3:1-4:6](#))

- SET YOUR MIND ON THINGS ABOVE ([Col 3:1-4](#))
- PUT OFF THE OLD MAN ([Col 3:5-9](#))
- PUT ON THE NEW MAN ([Col 3:10-17](#))
- FAMILIAL RESPONSIBILITIES ([Col 3:18-4:1](#))

7. EXHORTATIONS TO PRAYER AND PROPER CONDUCT ([Col 4:2-6](#))

1. Devote yourselves to prayer ([Col 4:2-4](#))
2. Walk in wisdom and let your speech be with grace ([Col 4:5-6](#))

8. PAUL'S COMPANIONS ([Col 4:7-14](#))

- COMMENDATIONS OF HIS MESSENGERS ([Col 4:7-9](#))
- GREETINGS FROM HIS FRIENDS ([Col 4:10-14](#))

CONCLUSION ([Col 4:15-18](#))

1 & 2 THESSALONIANS

DO NOT LOSE HOPE

THE EPISTLE TO THESSALONIANS

- * Thessalonica was the capital and largest city of the Roman province of Macedonia.
- * Located on the Egnatian Way, a major road from Rome to the eastern provinces, the city served as center of trade and commerce.
- * Today, it is known as Thessaloniki, or Salonica.

1 Thessalonians

* **CHAPTERS:** 4 | **VERSES:** 89

2 Thessalonians

* **CHAPTERS:** 3 | **VERSES:** 47



THE CHURCH AT THESSALONICA

- * The establishment of the church is recorded in [Ac 17:1-9](#).
- * On his second missionary journey while Paul was in Troas, God showed him a vision of a man from Macedonia saying, "Come over and help us."
- * Paul and Silas went, stopping first at Philippi, where they preached, and a church was formed.
- * After spending a night in prison for driving an evil spirit from a girl, Paul and Silas were forced to leave Philippi. They went down the road to Thessalonica.
- * For at least three Sabbath days Paul reasoned in the synagogue with those present, and many believed the gospel.
- * However, he probably ministered in Thessalonica for a longer time than just three weeks in view of what he wrote that he had done there.
- * Those who responded to the message of Christ's sufferings and resurrection were Jews and God-fearing Greeks.
- * There were also some leading women of the city and many idol-worshipping pagans.

THE CHURCH AT THESSALONICA

- * This angered a group of unbelieving Jews who then stirred up a gang to attack the house of Jason where Paul and his friends had been staying.
- * Unable to find the missionaries, the mob dragged Jason before the magistrates who simply commanded him to keep the peace.
- * Convinced of the danger for Paul and Jason, the Christians sent Paul and Silas away from the city by night to nearby Berea.
- * Paul and his party began their evangelistic work in Berea in the synagogue, as was their custom.
- * However when many Jews there believed, the Thessalonian Jews came down to Berea and stirred up more trouble.
- * The Berean Christians sent Paul away to Athens, but Silas and Timothy remained in Berea.
- * Despite such ominous beginnings, a strong church was established in Thessalonica (cf. [1Th 1:2-10](#)).
- * Mostly Gentile (cf. [1Th 1:9](#)), its members included Jason ([Ac 17:9](#)), Aristarchus, and Secundus ([Ac 20:4](#)).

THE BACKGROUND OF THE EPISTLES

- * The abrupt departure from Thessalonica so soon after the beginning of the church naturally left Paul anxious about the condition of the brethren.
- * When Timothy joined Paul at Athens (cf. [Ac 17:14-16](#)), his concern prompted Paul to send Timothy at once back to Thessalonica to encourage and ground the new disciples in the faith, and to learn how they were enduring persecution (cf. [1Th 3:1-5](#)).
- * When Timothy returned to Paul in Corinth (cf. [Ac 18:5](#)), the news was mostly encouraging (cf. [1Th 3:6-7](#)).
- * Despite persecution they had remained strong ([1Th 2:13-16](#)), and even proved themselves to be an example to others ([1Th 1:6-8](#)).
- * Yet, as with any young church, they needed further instruction concerning holy living (cf. [1Th 4:1-12](#)).
- * They also needed to be reassured that their loved ones who died in Christ would not miss out on the blessings involving the coming of our Lord (cf. [1Th 4:13-18](#)).

TEACHINGS ON RAPTURE

- * 1 Thessalonians provides Christians with the clearest biblical passage on the coming rapture of believers, an event that will inaugurate the 7-year tribulation.
- * At the rapture, Christ will return for His people.
- * The dead in Christ shall rise first, while those still living will follow close behind.
- * All believers will meet Jesus in the air to begin an eternity spent with the Lord (1 Thessalonians 4:16-18).
- * Unbelievers will experience God's wrath, while believers will inherit salvation (1:10; 5:2-4, 9-10).
- * In preparation for that great day, Christians are called to be holy and blameless (3:11-4:8; 5:23).
- * God, who is faithful, will produce in them the holiness he requires (5:24).

2 THESSALONIANS

- * Shortly after writing 1 Thessalonians, the apostle Paul received a report (2 Thess. 3:11) that the Thessalonian church had accepted the strange claim that “the day of the Lord has come” (2:1-2).
- * Paul sent them a second letter in ^{A.D.} 49-51 during Paul's extended stay at Corinth on his second missionary journey (cf. **Ac 18:1-11**)
- * False teachers had been presenting fake letters as if from Paul and telling the Thessalonian believers that the day of the Lord had already come.
- * Several of Paul’s references indicate that some in Thessalonica were deliberately misleading these new believers, even to the point of false teachers forging letters to make them look as if they had come from Paul (2 Thessalonians 2:2).
- * The apostle, therefore, took extra care in this letter to make sure the Thessalonians understood not only his views on the end times but also what his handwriting looked like, so they would be able to identify letters as authentically his (3:17).
- * Paul needed to address the three troubles the church in Thessalonica faced:
- * **Persecution from outside.**
- * When Jesus returns? God will give them relief and judge their persecutors (2 Thes 1:6-7).
- * Jesus will be glorified, and so will His saints (2 Thes 1:10-12).

2 THESSALONIANS

- * **Despair from false doctrine.**
- * Paul reminds the church of his teachings regarding the return of Jesus, and the things that must happen beforehand—including the appearance of the “man of lawlessness” (2 Thes 2:3).
- * So Paul explained to them that this future time of tribulation had not yet come because a certain “man of lawlessness” had not yet been revealed (2 Thessalonians 2:3).
- * Comparisons with other passages in Daniel, Matthew, and Revelation reveal this man to be none other than the Antichrist.
- * But Paul encouraged the Thessalonians not to worry, because the Antichrist would not come until the restrainer—the the Spirit of God working redemptively through the church, is removed.
- * When the believers leave the earth in the rapture, all who remain will experience the wrath of the tribulation.
- * **Busybodies in the church.**
- * A few Thessalonians had fallen off into undisciplined lives: they weren’t working, and they weren’t holding to Paul’s traditions.
- * Some had become “busybodies,” people getting involved in other’s work without contributing themselves (2 Thes 3:11).
- * Paul reminds them of the example he set: how he worked among them with his own hands (2 Thes 3:7-8).
- * He also leaves instructions for dealing with those who would reject his teachings in this letter (2 Thes 3:14-15).

OVERVIEW OF 1 THESSALONIANS

INTRODUCTION ([1Th 1:1-4](#))

Salutation ([1Th 1:1](#))

Thanksgiving for their faith, hope, and love ([1Th 1:2-4](#))

- PERSONAL REFLECTIONS ([1Th 1:5-3:13](#))
 - REGARDING THEIR CONDITION ([1Th 1:5-10](#))
 - REGARDING HIS CONDUCT ([1Th 2:1-12](#))
 - REGARDING HIS CONCERN ([1Th 2:13-3:13](#))

• APOSTOLIC INSTRUCTIONS ([1Th 4:1-5:28](#))

- WALK IN HOLINESS ([1Th 4:1-8](#))
- WALK IN LOVE ([1Th 4:9-10](#))
- WALK IN DILIGENCE ([1Th 4:11-12](#))
- WALK IN HOPE ([1Th 4:13-18](#))
- WALK IN LIGHT ([1Th 5:1-11](#))
- WALK IN OBEDIENCE ([1Th 5:12-22](#))

CONCLUDING REMARKS ([1Th 5:23-28](#))

OVERVIEW OF 2 THESSALONIANS

INTRODUCTION ([2Th 1:1-2](#))

1. **Salutation** ([2Th 1:1](#))
2. **Greetings** ([2Th 1:2](#))
 - **ENCOURAGEMENT IN PERSECUTIONS** ([2Th 1:3-12](#))
 - THANKFUL FOR THEIR SPIRITUAL GROWTH ([2Th 1:3-4](#))
 - ENCOURAGEMENT IN TRIALS IN VIEW OF THE LORD'S RETURN ([2Th 1:5-10](#))
 - HIS PRAYER FOR THEM ([2Th 1:11-12](#))
 - **ENLIGHTENMENT ABOUT THE COMING OF THE LORD** ([2Th 2:1-17](#))
 - DO NOT BE TROUBLED ([2Th 2:1-2](#))
 - STEADFASTNESS ENCOURAGED ([2Th 2:13-17](#))
- **EXHORTATIONS TO CHRISTIAN LIVING** ([2Th 3:1-15](#))
 - A REQUEST FOR PRAYER, AND A PRAYER FOR THEM ([2Th 3:1-5](#))
 - A CHARGE TO DISCIPLINE THE DISORDERLY ([2Th 3:6-15](#))

CONCLUDING REMARKS ([2Th 3:16-18](#))

1 & 2 TIMOTHY

TO A YOUNG PASTOR

THE BACKGROUND OF TIMOTHY

- * The first of Paul's final series of letters—which along with 2 Timothy and Titus are called the Pastoral Epistles—1 Timothy offers practical and pastoral advice from the aging apostle Paul to a young pastor named Timothy working in the church at Ephesus.
- * Paul is writing to Timothy, a native of Lystra (in modern Turkey). Timothy's father was Greek, while his mother was a Jewish Christian (Ac 16:1).
- * From childhood he had been taught the OT (2Ti 1:5; 3:15).
- * Paul called him "my true son in the faith" (1:2), perhaps having led him to faith in Christ during his first visit to Lystra.
- * At the time of his second visit Paul invited Timothy to join him on his missionary travels, circumcising him so that his Greek ancestry would not be a liability in working with the Jews (Ac 16:3).
- * Timothy helped Paul evangelize Macedonia and Achaia (Ac 17:14-15; 18:5) and was with him during much of his long preaching ministry at Ephesus (Ac 19:22).
- * He traveled with him from Ephesus to Macedonia, to Corinth (see Ac 20:3), back to Macedonia, and to Asia Minor (Ac 20:1-6).
- * He was with Paul during the apostle's first imprisonment (Php 1:1; Col 1:1; Phm 1).

THE BACKGROUND OF TIMOTHY

- * Paul's closeness to and admiration of Timothy are seen in Paul's naming him as the co-sender of six of his letters (2 Corinthians, Philippians, Colossians, 1, 2 Thessalonians and Philemon) and in his speaking highly of him to the Philippians (Php 2:19-22).
- * At the end of Paul's life he requested Timothy to join him at Rome (2Ti 4:9, 21).
- * According to Heb 13:23, Timothy himself was imprisoned and subsequently released—whether at Rome or elsewhere, we do not know.
- * The presence of Timothy would have met an important need for Paul, their friendship coming on the heels of Paul's split with his close friend and partner in missions, Barnabas (Acts 15:36-41).
- * Such faithful service helps us to appreciate why Paul would leave him in Ephesus (**1Ti 1:3**)

1 Timothy

* **CHAPTERS:** 6 | **VERSES:** 113

2 Timothy

* **CHAPTERS:** 4 | **VERSES:** 83

1 TIMOTHY

- * First Timothy presents the most explicit and complete instructions for church leadership and organization in the entire Bible.
- * This includes sections on appropriate conduct in worship gatherings, the qualifications of elders and deacons, and the proper order of church discipline.
- * Paul advised Timothy on these practical matters in a way that would have helped the young pastor to emphasize the purity that should characterize Christian leaders and the gatherings they oversee.
- * Timothy's youth no doubt served him well, allowing for the energy and vigor he needed to serve his people.
- * However, it also caused inevitable difficulties with older Christians who may not have taken quickly to the leadership of such a young man because of his lack of knowledge and experience in leadership.
- * It was important to Paul that Timothy set an example of consistent faith and a good conscience, remaining above reproach and exercising the spiritual gifts that God had given him ([1 Timothy 4:12-16](#)).

2 TIMOTHY

- * The second letter to Timothy offers a picture of Paul at the end of his ministry, just before his death.
- * In contrast to his first imprisonment, when he lived in a “rented house” (Ac 28:30), he now languished in a cold dungeon (see 4:13), chained like a common criminal (1:16; 2:9).
- * His friends even had a hard time finding out where he was being kept (1:17).
- * A significant number of people—some who had wronged him and others who had served faithfully alongside him (2 Timothy 4:9-21).
- * Several people have abandoned Paul while he has been in prison, and several others are away on assignments (1:15; 4:9-12).
- * Paul knew that his work was done and that his life was nearly at an end (4:6-8). So he writes this final message to Timothy.
- * In such a time, Paul’s memories of Timothy’s sincerity and devotion are especially touching (1:3-5).
- * Paul urges Timothy to stand firm and asks him to come for one final visit before Paul is executed.
- * Paul also asks Timothy to bring his books and parchments, so that he can keep studying and writing until the end.
- * Paul wanted Timothy to continue in those things he had learned, drawing on the rich heritage of faith that had been passed down to the young pastor, not just from Paul but also from his mother and grandmother (2 Timothy 1:5-6; 3:14-15).
- * The most striking feature of Paul’s encouragement comes when the aging apostle used a phrase that showed up prominently in his letter to Timothy four years prior.
- * In that earlier letter, Paul exhorted Timothy to “fight the good fight” (1 Timothy 1:18; 6:12).
- * But in this letter, Paul turned that phrase on himself, writing that he had “fought the good fight . . . finished the course . . . [and] kept the faith” (2 Timothy 4:7).

2 TIMOTHY

Paul's second letter to Timothy focuses on solemn charges to the younger pastor:

1. **Guard and fight for the gospel.**

- * Paul was appointed a preacher, apostle, and teacher of the gospel, and Timothy is responsible for guarding it (2 Ti 1:12-13) and entrusting it to others (2 Ti 2:2).
- * The road ahead will be fraught with suffering (2 Ti 1:8; 2:3), but Paul encourages Timothy to be strong, and fight the good fight (2 Ti 1:7; 2:1).

2. **Pursue righteousness.**

- * There are a lot of people out there who will try to disrupt Timothy's work and lead people into ungodliness.
- * Timothy and the other believers are to accurately handle the word, avoid empty chatter, flee from youthful lusts, and pursue righteousness, faith, love, and peace (2 Ti 2:22).

3. **Continue in sound teaching.**

- * Apostasy is coming in the future, and Timothy must remember the Scriptures.

4. **Preach the word.**

- * Paul's last charge to Timothy is to preach the word.
- * Timothy is not only responsible for keeping church doctrine in line; he's also supposed to bring that teaching to the lost.

OVERVIEW OF 1 TIMOTHY

- **Greetings (1:1-2)**
- **Warning against False Teachers (1:3-11)**
 - The Nature of the Heresy (1:3-7)
 - The Purpose of the Law (1:8-11)
- **The Lord's Grace to Paul (1:12-17)**
- **The Purpose of Paul's Instructions to Timothy (1:18-20)**
- **Instructions concerning Church Administration (chs. 2-3)**
 - Public Worship (ch. 2)
 - Prayer in public worship (2:1-8)
 - Women in public worship (2:9-15)
 - Qualifications for Church Officers (3:1-13)
 - Overseers (3:1-7)
 - Deacons (3:8-13)
 - Purpose of These Instructions (3:14-16)
- **Instructions concerning False Teaching (ch. 4)**
 - False Teaching Described (4:1-5)
 - Methods of Dealing with It Explained (4:6-16)
- **Instructions concerning Different Groups in the Church (5:1-6:2)**
 - The Older and Younger (5:1-2)
 - Widows (5:3-16)
 - Elders (5:17-25)
 - Slaves (6:1-2)
- **Miscellaneous Matters (6:3-19)**
 - False Teachers (6:3-5)
 - Love of Money (6:6-10)
 - Charge to Timothy (6:11-16)
 - The Rich (6:17-19)
- **Concluding Appeal and Benediction (6:20-21)**

OVERVIEW OF 2 TIMOTHY

- **Introduction (1:1-4)**
- **Paul's Concern for Timothy (1:5-14)**
- **Paul's Situation (1:15-18)**
- **Special Instructions to Timothy (ch. 2)**
 - Call for Endurance (2:1-13)
 - Warning about Foolish Controversies (2:14-26)
- **Warning about the Last Days (ch. 3)**
 - Terrible Times (3:1-9)
 - Means of Combating Them (3:10-17)
- **Paul's Departing Remarks (4:1-8)**
 - Charge to Preach the Word (4:1-5)
 - Paul's Victorious Prospect (4:6-8)
- **Final Requests, Greetings and Benediction (4:9-22)**

TITUS

TO A YOUNG PASTOR

THE BACKGROUND OF TITUS

- * Titus, Paul's "true son in common faith" ([Tit 1:4](#)).
- * There is no mention of Titus by name in the book of Acts, but we can glean much about him from the epistles of Paul.
- * He was a Gentile by birth ([Ga 2:3](#)), and accompanied Paul to Jerusalem during the controversy over circumcision ([Ac 15:1-2](#); [Ga 2:1-5](#)).
- * During Paul's third missionary journey, Titus became his personal emissary to the church at Corinth, seeking to learn how they received his first letter.
- * When Titus did not return to Troas as expected, Paul anxiously went on to Macedonia ([2 Co 2:12-13](#)).
- * It was there that Paul and Titus finally connected, much to the relief and comfort of Paul when Titus reported how well he was received by the Corinthians ([2 Co 7:5-7,13-15](#)).
- * Paul then sent Titus and two others back to Corinth, bearing the letter we call Second Corinthians, and exhorting the brethren to complete their collection for the needy saints in Jerusalem ([2 Co 8:16-9:5](#)).
- * At the time of the epistle to Titus, he had been left on the island of Crete by Paul to **"set in order the things that are lacking, and appoint elders in every city"** ([Tit 1:5](#)).
- * We last read of Titus that he had gone to Dalmatia (in modern day Yugoslavia) during the final days of Paul's life ([2 Ti 4:10](#)).
- * **CHAPTERS: 3 | VERSES: 46**

TITUS

- * Like his first epistle to Timothy, this letter is written to a young preacher assigned a difficult task.
- * Evidently the churches on the island of Crete were in need of maturation, and this letter is designed to assist Titus in that work.
- * This must have been a daunting task, because even the Cretans' own classical writings described them as "liars, evil beasts, lazy gluttons," to which Paul added, "This testimony is true" (1:12-13).

Therefore, Paul wrote to encourage Titus:

- To see that qualified elders were appointed in every city (Tit 1:5-9)
- To preach things befitting "sound doctrine" (Tit 2:1)
- To exhort the brethren to be "zealous for good works" (Tit 2:14; 3:1,8,14)

THEME OF THE EPISTLE:

The key phrase in this epistle is "good works" (Tit 1:16; 2:7,14; 3:1,8,14).

KEY VERSE:

Titus 3:8 - *"This is a faithful saying, and these things I want you to affirm constantly, that those who have believed in God should be careful to maintain good works. These things are good and profitable for men."*

OVERVIEW OF TITUS

INTRODUCTION ([Tit 1:1-4](#))

INSTRUCTIONS CONCERNING CHURCH ORGANIZATION ([Tit 1:5-16](#))

- QUALIFICATIONS OF ELDERS ([Tit 1:5-9](#))
- CHARACTERISTICS OF FALSE TEACHERS ([Tit 1:10-16](#))

INSTRUCTIONS CONCERNING CHRISTIAN CONDUCT ([Tit 2:1-3:11](#))

- FOR THE OLDER MEN AND WOMEN ([Tit 2:1-3](#))
- FOR THE YOUNGER WOMEN AND MEN ([Tit 2:4-8](#))
- FOR THE SERVANTS ([Tit 2:9-14](#))
- FOR THE BRETHREN IN GENERAL ([Tit 3:1-11](#))

CONCLUSION ([Tit 3:12-15](#))

PHILEMON

TO A YOUNG PASTOR

THE BACKGROUND OF PHILEMON

- * Philemon was a member of the church at Colosse (cf. **Phm 1,2**, with **Co 4:17**), and a very hospitable one at that (**Phm 1,2,5,7**).
- * It is possible that he was one of Paul's own converts (**Phm 19**).
- * It is also plausible that Apphia was his wife, and Archippus his son (**Phm 1,2**).
- * Onesimus had been one of Philemon's slaves (**Phm 16**), who had run away (**Phm 15**).
- * He somehow traveled to Rome where he found Paul and was converted to Christ (**Phm 10**).
- * He had become very dear to Paul, and was proving to be very useful (**Phm 11-13**).
- * But Paul did not think it right to keep Onesimus in Rome, and was sending him back (**Phm 12-14**).
- * This letter to Philemon is an appeal for him to receive Onesimus now as a brother in Christ, and for him to forgive Onesimus if he had done any wrong (**Phm 15-21**).

From the content of the epistle, it appears that Paul had both a primary and secondary purpose:

- 1) Primarily to secure forgiveness for Onesimus
- 2) But also to provide from himself a place of lodging after his release from imprisonment (**Phm 22**)

* **CHAPTERS: 1** | **VERSES: 25**

OVERVIEW OF PHILEMON

THE VALUE OF THIS EPISTLE: This short, but valuable epistle has been described as:

- A Model Of Christian Courtesy
- A Manifestation Of Christian Love
- A Monument Of Christian Conversion

KEY PASSAGE: "I appeal to you for my son Onesimus, whom I have begotten while in my chains, who once was unprofitable to you, but now is profitable to you and to me." (Phm 10-11)

Brief Outline

- Paul's Courtesy (**Phm 1-3**)
- Paul's Compliment (**Phm 4-7**)
- Paul's Counsel (**Phm 8-21**)
- Paul's Conclusion (**Phm 22-25**)

1 & 2 THESSALONIANS

DO NOT LOSE HOPE

THE EPISTLE TO THESSALONIANS

- * Thessalonica was the capital and largest city of the Roman province of Macedonia.
- * Located on the Egnatian Way, a major road from Rome to the eastern provinces, the city served as center of trade and commerce.
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1 Thessalonians

* **CHAPTERS: 4** | **VERSES: 89**

2 Thessalonians

* **CHAPTERS: 3** | **VERSES: 47**



THE CHURCH AT THESSALONICA

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THE CHURCH AT THESSALONICA

- * This angered a group of unbelieving Jews who then stirred up a gang to attack the house of Jason where Paul and his friends had been staying.
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- * Paul needed to address the three troubles the church in Thessalonica faced:
- * **Persecution from outside.**
- * When Jesus returns? God will give them relief and judge their persecutors (2 Thes 1:6-7).
- * Jesus will be glorified, and so will His saints (2 Thes 1:10-12).

2 THESSALONIANS

- * **Despair from false doctrine.**
- * Paul reminds the church of his teachings regarding the return of Jesus, and the things that must happen beforehand—including the appearance of the “man of lawlessness” (2 Thes 2:3).
- * So Paul explained to them that this future time of tribulation had not yet come because a certain “man of lawlessness” had not yet been revealed (2 Thessalonians 2:3).
- * Comparisons with other passages in Daniel, Matthew, and Revelation reveal this man to be none other than the Antichrist.
- * But Paul encouraged the Thessalonians not to worry, because the Antichrist would not come until the restrainer—the the Spirit of God working redemptively through the church, is removed.
- * When the believers leave the earth in the rapture, all who remain will experience the wrath of the tribulation.
- * **Busybodies in the church.**
- * A few Thessalonians had fallen off into undisciplined lives: they weren’t working, and they weren’t holding to Paul’s traditions.
- * Some had become “busybodies,” people getting involved in other’s work without contributing themselves (2 Thes 3:11).
- * Paul reminds them of the example he set: how he worked among them with his own hands (2 Thes 3:7-8).
- * He also leaves instructions for dealing with those who would reject his teachings in this letter (2 Thes 3:14-15).

OVERVIEW OF 1 THESSALONIANS

INTRODUCTION ([1Th 1:1-4](#))

Salutation ([1Th 1:1](#))

Thanksgiving for their faith, hope, and love ([1Th 1:2-4](#))

- PERSONAL REFLECTIONS ([1Th 1:5-3:13](#))
 - REGARDING THEIR CONDITION ([1Th 1:5-10](#))
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• APOSTOLIC INSTRUCTIONS ([1Th 4:1-5:28](#))

- WALK IN HOLINESS ([1Th 4:1-8](#))
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- WALK IN OBEDIENCE ([1Th 5:12-22](#))

CONCLUDING REMARKS ([1Th 5:23-28](#))

OVERVIEW OF 2 THESSALONIANS

INTRODUCTION ([2Th 1:1-2](#))

1. **Salutation** ([2Th 1:1](#))
2. **Greetings** ([2Th 1:2](#))
- **ENCOURAGEMENT IN PERSECUTIONS** ([2Th 1:3-12](#))
 - THANKFUL FOR THEIR SPIRITUAL GROWTH ([2Th 1:3-4](#))
 - ENCOURAGEMENT IN TRIALS IN VIEW OF THE LORD'S RETURN ([2Th 1:5-10](#))
 - HIS PRAYER FOR THEM ([2Th 1:11-12](#))
- **ENLIGHTENMENT ABOUT THE COMING OF THE LORD** ([2Th 2:1-17](#))

- DO NOT BE TROUBLED ([2Th 2:1-2](#))
- STEADFASTNESS ENCOURAGED ([2Th 2:13-17](#))

- **EXHORTATIONS TO CHRISTIAN LIVING** ([2Th 3:1-15](#))
 - A REQUEST FOR PRAYER, AND A PRAYER FOR THEM ([2Th 3:1-5](#))
 - A CHARGE TO DISCIPLINE THE DISORDERLY ([2Th 3:6-15](#))

CONCLUDING REMARKS ([2Th 3:16-18](#))

1 & 2 TIMOTHY

TO A YOUNG PASTOR

THE BACKGROUND OF TIMOTHY

- * The first of Paul's final series of letters—which along with 2 Timothy and Titus are called the Pastoral Epistles—1 Timothy offers practical and pastoral advice from the aging apostle Paul to a young pastor named Timothy working in the church at Ephesus.
- * Paul is writing to Timothy, a native of Lystra (in modern Turkey). Timothy's father was Greek, while his mother was a Jewish Christian (Ac 16:1).
- * From childhood he had been taught the OT (2Ti 1:5; 3:15).
- * Paul called him "my true son in the faith" (1:2), perhaps having led him to faith in Christ during his first visit to Lystra.
- * At the time of his second visit Paul invited Timothy to join him on his missionary travels, circumcising him so that his Greek ancestry would not be a liability in working with the Jews (Ac 16:3).
- * Timothy helped Paul evangelize Macedonia and Achaia (Ac 17:14-15; 18:5) and was with him during much of his long preaching ministry at Ephesus (Ac 19:22).
- * He traveled with him from Ephesus to Macedonia, to Corinth (see Ac 20:3), back to Macedonia, and to Asia Minor (Ac 20:1-6).
- * He was with Paul during the apostle's first imprisonment (Php 1:1; Col 1:1; Phm 1).

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- * Paul's closeness to and admiration of Timothy are seen in Paul's naming him as the co-sender of six of his letters (2 Corinthians, Philippians, Colossians, 1,2 Thessalonians and Philemon) and in his speaking highly of him to the Philippians (Php 2:19-22).
- * At the end of Paul's life he requested Timothy to join him at Rome (2Ti 4:9,21).
- * According to Heb 13:23, Timothy himself was imprisoned and subsequently released—whether at Rome or elsewhere, we do not know.
- * The presence of Timothy would have met an important need for Paul, their friendship coming on the heels of Paul's split with his close friend and partner in missions, Barnabas (Acts 15:36-41).
- * Such faithful service helps us to appreciate why Paul would leave him in Ephesus (**1Ti 1:3**)

1 Timothy

* **CHAPTERS:** 6 | **VERSES:** 113

2 Timothy

* **CHAPTERS:** 4 | **VERSES:** 83

1 TIMOTHY

- * First Timothy presents the most explicit and complete instructions for church leadership and organization in the entire Bible.
- * This includes sections on appropriate conduct in worship gatherings, the qualifications of elders and deacons, and the proper order of church discipline.
- * Paul advised Timothy on these practical matters in a way that would have helped the young pastor to emphasize the purity that should characterize Christian leaders and the gatherings they oversee.
- * Timothy's youth no doubt served him well, allowing for the energy and vigor he needed to serve his people.
- * However, it also caused inevitable difficulties with older Christians who may not have taken quickly to the leadership of such a young man because of his lack of knowledge and experience in leadership.
- * It was important to Paul that Timothy set an example of consistent faith and a good conscience, remaining above reproach and exercising the spiritual gifts that God had given him ([1 Timothy 4:12-16](#)).

2 TIMOTHY

- * The second letter to Timothy offers a picture of Paul at the end of his ministry, just before his death.
- * In contrast to his first imprisonment, when he lived in a “rented house” (Ac 28:30), he now languished in a cold dungeon (see 4:13), chained like a common criminal (1:16; 2:9).
- * His friends even had a hard time finding out where he was being kept (1:17).
- * A significant number of people—some who had wronged him and others who had served faithfully alongside him (2 Timothy 4:9-21).
- * Several people have abandoned Paul while he has been in prison, and several others are away on assignments (1:15; 4:9-12).
- * Paul knew that his work was done and that his life was nearly at an end (4:6-8). So he writes this final message to Timothy.
- * In such a time, Paul’s memories of Timothy’s sincerity and devotion are especially touching (1:3-5).
- * Paul urges Timothy to stand firm and asks him to come for one final visit before Paul is executed.
- * Paul also asks Timothy to bring his books and parchments, so that he can keep studying and writing until the end.
- * Paul wanted Timothy to continue in those things he had learned, drawing on the rich heritage of faith that had been passed down to the young pastor, not just from Paul but also from his mother and grandmother (2 Timothy 1:5-6; 3:14-15).
- * The most striking feature of Paul’s encouragement comes when the aging apostle used a phrase that showed up prominently in his letter to Timothy four years prior.
- * In that earlier letter, Paul exhorted Timothy to “fight the good fight” (1 Timothy 1:18; 6:12).
- * But in this letter, Paul turned that phrase on himself, writing that he had “fought the good fight . . . finished the course . . . [and] kept the faith” (2 Timothy 4:7).

2 TIMOTHY

Paul's second letter to Timothy focuses on solemn charges to the younger pastor:

1. **Guard and fight for the gospel.**

- * Paul was appointed a preacher, apostle, and teacher of the gospel, and Timothy is responsible for guarding it (2 Ti 1:12-13) and entrusting it to others (2 Ti 2:2).
- * The road ahead will be fraught with suffering (2 Ti 1:8; 2:3), but Paul encourages Timothy to be strong, and fight the good fight (2 Ti 1:7; 2:1).

2. **Pursue righteousness.**

- * There are a lot of people out there who will try to disrupt Timothy's work and lead people into ungodliness.
- * Timothy and the other believers are to accurately handle the word, avoid empty chatter, flee from youthful lusts, and pursue righteousness, faith, love, and peace (2 Ti 2:22).

3. **Continue in sound teaching.**

- * Apostasy is coming in the future, and Timothy must remember the Scriptures.

4. **Preach the word.**

- * Paul's last charge to Timothy is to preach the word.
- * Timothy is not only responsible for keeping church doctrine in line; he's also supposed to bring that teaching to the lost.

OVERVIEW OF 1 TIMOTHY

- **Greetings (1:1-2)**
- **Warning against False Teachers (1:3-11)**
 - The Nature of the Heresy (1:3-7)
 - The Purpose of the Law (1:8-11)
- **The Lord's Grace to Paul (1:12-17)**
- **The Purpose of Paul's Instructions to Timothy (1:18-20)**
- **Instructions concerning Church Administration (chs. 2-3)**
 - Public Worship (ch. 2)
 - Prayer in public worship (2:1-8)
 - Women in public worship (2:9-15)
 - Qualifications for Church Officers (3:1-13)
 - Overseers (3:1-7)
 - Deacons (3:8-13)
 - Purpose of These Instructions (3:14-16)
- **Instructions concerning False Teaching (ch. 4)**
 - False Teaching Described (4:1-5)
 - Methods of Dealing with It Explained (4:6-16)
- **Instructions concerning Different Groups in the Church (5:1-6:2)**
 - The Older and Younger (5:1-2)
 - Widows (5:3-16)
 - Elders (5:17-25)
 - Slaves (6:1-2)
- **Miscellaneous Matters (6:3-19)**
 - False Teachers (6:3-5)
 - Love of Money (6:6-10)
 - Charge to Timothy (6:11-16)
 - The Rich (6:17-19)
- **Concluding Appeal and Benediction (6:20-21)**

OVERVIEW OF 2 TIMOTHY

- **Introduction (1:1-4)**
- **Paul's Concern for Timothy (1:5-14)**
- **Paul's Situation (1:15-18)**
- **Special Instructions to Timothy (ch. 2)**
 - Call for Endurance (2:1-13)
 - Warning about Foolish Controversies (2:14-26)
- **Warning about the Last Days (ch. 3)**
 - Terrible Times (3:1-9)
 - Means of Combating Them (3:10-17)
- **Paul's Departing Remarks (4:1-8)**
 - Charge to Preach the Word (4:1-5)
 - Paul's Victorious Prospect (4:6-8)
- **Final Requests, Greetings and Benediction (4:9-22)**

TITUS

TO A YOUNG PASTOR

THE BACKGROUND OF TITUS

- * Titus, Paul's "true son in common faith" ([Tit 1:4](#)).
- * There is no mention of Titus by name in the book of Acts, but we can glean much about him from the epistles of Paul.
- * He was a Gentile by birth ([Ga 2:3](#)), and accompanied Paul to Jerusalem during the controversy over circumcision ([Ac 15:1-2](#); [Ga 2:1-5](#)).
- * During Paul's third missionary journey, Titus became his personal emissary to the church at Corinth, seeking to learn how they received his first letter.
- * When Titus did not return to Troas as expected, Paul anxiously went on to Macedonia ([2 Co 2:12-13](#)).
- * It was there that Paul and Titus finally connected, much to the relief and comfort of Paul when Titus reported how well he was received by the Corinthians ([2 Co 7:5-7,13-15](#)).
- * Paul then sent Titus and two others back to Corinth, bearing the letter we call Second Corinthians, and exhorting the brethren to complete their collection for the needy saints in Jerusalem ([2 Co 8:16-9:5](#)).
- * At the time of the epistle to Titus, he had been left on the island of Crete by Paul to **"set in order the things that are lacking, and appoint elders in every city"** ([Tit 1:5](#)).
- * We last read of Titus that he had gone to Dalmatia (in modern day Yugoslavia) during the final days of Paul's life ([2 Ti 4:10](#)).
- * **CHAPTERS: 3 | VERSES: 46**

TITUS

- * Like his first epistle to Timothy, this letter is written to a young preacher assigned a difficult task.
- * Evidently the churches on the island of Crete were in need of maturation, and this letter is designed to assist Titus in that work.
- * This must have been a daunting task, because even the Cretans' own classical writings described them as "liars, evil beasts, lazy gluttons," to which Paul added, "This testimony is true" (1:12-13).

Therefore, Paul wrote to encourage Titus:

- To see that qualified elders were appointed in every city (Tit 1:5-9)
- To preach things befitting "sound doctrine" (Tit 2:1)
- To exhort the brethren to be "zealous for good works" (Tit 2:14; 3:1,8,14)

THEME OF THE EPISTLE:

The key phrase in this epistle is "good works" (Tit 1:16; 2:7,14; 3:1,8,14).

KEY VERSE:

Titus 3:8 - *"This is a faithful saying, and these things I want you to affirm constantly, that those who have believed in God should be careful to maintain good works. These things are good and profitable for men."*

OVERVIEW OF TITUS

INTRODUCTION ([Tit 1:1-4](#))

INSTRUCTIONS CONCERNING CHURCH ORGANIZATION ([Tit 1:5-16](#))

- QUALIFICATIONS OF ELDERS ([Tit 1:5-9](#))
- CHARACTERISTICS OF FALSE TEACHERS ([Tit 1:10-16](#))

INSTRUCTIONS CONCERNING CHRISTIAN CONDUCT ([Tit 2:1-3:11](#))

- FOR THE OLDER MEN AND WOMEN ([Tit 2:1-3](#))
- FOR THE YOUNGER WOMEN AND MEN ([Tit 2:4-8](#))
- FOR THE SERVANTS ([Tit 2:9-14](#))
- FOR THE BRETHREN IN GENERAL ([Tit 3:1-11](#))

CONCLUSION ([Tit 3:12-15](#))

PHILEMON

TO A YOUNG PASTOR

THE BACKGROUND OF PHILEMON

- * Philemon was a member of the church at Colosse (cf. **Phm 1,2**, with **Co 4:17**), and a very hospitable one at that (**Phm 1,2,5,7**).
- * It is possible that he was one of Paul's own converts (**Phm 19**).
- * It is also plausible that Apphia was his wife, and Archippus his son (**Phm 1,2**).
- * Onesimus had been one of Philemon's slaves (**Phm 16**), who had run away (**Phm 15**).
- * He somehow traveled to Rome where he found Paul and was converted to Christ (**Phm 10**).
- * He had become very dear to Paul, and was proving to be very useful (**Phm 11-13**).
- * But Paul did not think it right to keep Onesimus in Rome, and was sending him back (**Phm 12-14**).
- * This letter to Philemon is an appeal for him to receive Onesimus now as a brother in Christ, and for him to forgive Onesimus if he had done any wrong (**Phm 15-21**).

From the content of the epistle, it appears that Paul had both a primary and secondary purpose:

- 1) Primarily to secure forgiveness for Onesimus
- 2) But also to provide from himself a place of lodging after his release from imprisonment (**Phm 22**)

* **CHAPTERS: 1** | **VERSES: 25**

OVERVIEW OF PHILEMON

THE VALUE OF THIS EPISTLE: This short, but valuable epistle has been described as:

- A Model Of Christian Courtesy
- A Manifestation Of Christian Love
- A Monument Of Christian Conversion

KEY PASSAGE: "I appeal to you for my son Onesimus, whom I have begotten while in my chains, who once was unprofitable to you, but now is profitable to you and to me." (Phm 10-11)

Brief Outline

- Paul's Courtesy (**Phm 1-3**)
- Paul's Compliment (**Phm 4-7**)
- Paul's Counsel (**Phm 8-21**)
- Paul's Conclusion (**Phm 22-25**)

1 & 2 THESSALONIANS

DO NOT LOSE HOPE

THE EPISTLE TO THESSALONIANS

- * Thessalonica was the capital and largest city of the Roman province of Macedonia.
- * Located on the Egnatian Way, a major road from Rome to the eastern provinces, the city served as center of trade and commerce.
- * Today, it is known as Thessaloniki, or Salonica.

1 Thessalonians

* **CHAPTERS:** 4 | **VERSES:** 89

2 Thessalonians

* **CHAPTERS:** 3 | **VERSES:** 47



THE CHURCH AT THESSALONICA

- * The establishment of the church is recorded in [Ac 17:1-9](#).
- * On his second missionary journey while Paul was in Troas, God showed him a vision of a man from Macedonia saying, "Come over and help us."
- * Paul and Silas went, stopping first at Philippi, where they preached, and a church was formed.
- * After spending a night in prison for driving an evil spirit from a girl, Paul and Silas were forced to leave Philippi. They went down the road to Thessalonica.
- * For at least three Sabbath days Paul reasoned in the synagogue with those present, and many believed the gospel.
- * However, he probably ministered in Thessalonica for a longer time than just three weeks in view of what he wrote that he had done there.
- * Those who responded to the message of Christ's sufferings and resurrection were Jews and God-fearing Greeks.
- * There were also some leading women of the city and many idol-worshipping pagans.

THE CHURCH AT THESSALONICA

- * This angered a group of unbelieving Jews who then stirred up a gang to attack the house of Jason where Paul and his friends had been staying.
- * Unable to find the missionaries, the mob dragged Jason before the magistrates who simply commanded him to keep the peace.
- * Convinced of the danger for Paul and Jason, the Christians sent Paul and Silas away from the city by night to nearby Berea.
- * Paul and his party began their evangelistic work in Berea in the synagogue, as was their custom.
- * However when many Jews there believed, the Thessalonian Jews came down to Berea and stirred up more trouble.
- * The Berean Christians sent Paul away to Athens, but Silas and Timothy remained in Berea.
- * Despite such ominous beginnings, a strong church was established in Thessalonica (cf. [1Th 1:2-10](#)).
- * Mostly Gentile (cf. [1Th 1:9](#)), its members included Jason ([Ac 17:9](#)), Aristarchus, and Secundus ([Ac 20:4](#)).

THE BACKGROUND OF THE EPISTLES

- * The abrupt departure from Thessalonica so soon after the beginning of the church naturally left Paul anxious about the condition of the brethren.
- * When Timothy joined Paul at Athens (cf. [Ac 17:14-16](#)), his concern prompted Paul to send Timothy at once back to Thessalonica to encourage and ground the new disciples in the faith, and to learn how they were enduring persecution (cf. [1Th 3:1-5](#)).
- * When Timothy returned to Paul in Corinth (cf. [Ac 18:5](#)), the news was mostly encouraging (cf. [1Th 3:6-7](#)).
- * Despite persecution they had remained strong ([1Th 2:13-16](#)), and even proved themselves to be an example to others ([1Th 1:6-8](#)).
- * Yet, as with any young church, they needed further instruction concerning holy living (cf. [1Th 4:1-12](#)).
- * They also needed to be reassured that their loved ones who died in Christ would not miss out on the blessings involving the coming of our Lord (cf. [1Th 4:13-18](#)).

TEACHINGS ON RAPTURE

- * 1 Thessalonians provides Christians with the clearest biblical passage on the coming rapture of believers, an event that will inaugurate the 7-year tribulation.
- * At the rapture, Christ will return for His people.
- * The dead in Christ shall rise first, while those still living will follow close behind.
- * All believers will meet Jesus in the air to begin an eternity spent with the Lord (1 Thessalonians 4:16-18).
- * Unbelievers will experience God's wrath, while believers will inherit salvation (1:10; 5:2-4, 9-10).
- * In preparation for that great day, Christians are called to be holy and blameless (3:11-4:8; 5:23).
- * God, who is faithful, will produce in them the holiness he requires (5:24).

2 THESSALONIANS

- * Shortly after writing 1 Thessalonians, the apostle Paul received a report (2 Thess. 3:11) that the Thessalonian church had accepted the strange claim that “the day of the Lord has come” (2:1-2).
- * Paul sent them a second letter in ^{A.D.} 49-51 during Paul's extended stay at Corinth on his second missionary journey (cf. **Ac 18:1-11**)
- * False teachers had been presenting fake letters as if from Paul and telling the Thessalonian believers that the day of the Lord had already come.
- * Several of Paul’s references indicate that some in Thessalonica were deliberately misleading these new believers, even to the point of false teachers forging letters to make them look as if they had come from Paul (2 Thessalonians 2:2).
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CONCLUDING REMARKS ([1Th 5:23-28](#))

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- * In contrast to his first imprisonment, when he lived in a “rented house” (Ac 28:30), he now languished in a cold dungeon (see 4:13), chained like a common criminal (1:16; 2:9).
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- * In that earlier letter, Paul exhorted Timothy to “fight the good fight” (1 Timothy 1:18; 6:12).
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Paul's second letter to Timothy focuses on solemn charges to the younger pastor:

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- **Introduction (1:1-4)**
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- **Paul's Situation (1:15-18)**
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TITUS

TO A YOUNG PASTOR

THE BACKGROUND OF TITUS

- * Titus, Paul's "true son in common faith" ([Tit 1:4](#)).
- * There is no mention of Titus by name in the book of Acts, but we can glean much about him from the epistles of Paul.
- * He was a Gentile by birth ([Ga 2:3](#)), and accompanied Paul to Jerusalem during the controversy over circumcision ([Ac 15:1-2](#); [Ga 2:1-5](#)).
- * During Paul's third missionary journey, Titus became his personal emissary to the church at Corinth, seeking to learn how they received his first letter.
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- * **CHAPTERS: 3 | VERSES: 46**

TITUS

- * Like his first epistle to Timothy, this letter is written to a young preacher assigned a difficult task.
- * Evidently the churches on the island of Crete were in need of maturation, and this letter is designed to assist Titus in that work.
- * This must have been a daunting task, because even the Cretans' own classical writings described them as "liars, evil beasts, lazy gluttons," to which Paul added, "This testimony is true" (1:12-13).

Therefore, Paul wrote to encourage Titus:

- To see that qualified elders were appointed in every city (Tit 1:5-9)
- To preach things befitting "sound doctrine" (Tit 2:1)
- To exhort the brethren to be "zealous for good works" (Tit 2:14; 3:1,8,14)

THEME OF THE EPISTLE:

The key phrase in this epistle is "good works" (Tit 1:16; 2:7,14; 3:1,8,14).

KEY VERSE:

Titus 3:8 - *"This is a faithful saying, and these things I want you to affirm constantly, that those who have believed in God should be careful to maintain good works. These things are good and profitable for men."*

OVERVIEW OF TITUS

INTRODUCTION ([Tit 1:1-4](#))

INSTRUCTIONS CONCERNING CHURCH ORGANIZATION ([Tit 1:5-16](#))

- QUALIFICATIONS OF ELDERS ([Tit 1:5-9](#))
- CHARACTERISTICS OF FALSE TEACHERS ([Tit 1:10-16](#))

INSTRUCTIONS CONCERNING CHRISTIAN CONDUCT ([Tit 2:1-3:11](#))

- FOR THE OLDER MEN AND WOMEN ([Tit 2:1-3](#))
- FOR THE YOUNGER WOMEN AND MEN ([Tit 2:4-8](#))
- FOR THE SERVANTS ([Tit 2:9-14](#))
- FOR THE BRETHREN IN GENERAL ([Tit 3:1-11](#))

CONCLUSION ([Tit 3:12-15](#))

PHILEMON

TO A YOUNG PASTOR

THE BACKGROUND OF PHILEMON

- * Philemon was a member of the church at Colosse (cf. **Phm 1,2**, with **Co 4:17**), and a very hospitable one at that (**Phm 1,2,5,7**).
- * It is possible that he was one of Paul's own converts (**Phm 19**).
- * It is also plausible that Apphia was his wife, and Archippus his son (**Phm 1,2**).
- * Onesimus had been one of Philemon's slaves (**Phm 16**), who had run away (**Phm 15**).
- * He somehow traveled to Rome where he found Paul and was converted to Christ (**Phm 10**).
- * He had become very dear to Paul, and was proving to be very useful (**Phm 11-13**).
- * But Paul did not think it right to keep Onesimus in Rome, and was sending him back (**Phm 12-14**).
- * This letter to Philemon is an appeal for him to receive Onesimus now as a brother in Christ, and for him to forgive Onesimus if he had done any wrong (**Phm 15-21**).

From the content of the epistle, it appears that Paul had both a primary and secondary purpose:

- 1) Primarily to secure forgiveness for Onesimus
- 2) But also to provide from himself a place of lodging after his release from imprisonment (**Phm 22**)

* **CHAPTERS:** 1 | **VERSES:** 25

OVERVIEW OF PHILEMON

THE VALUE OF THIS EPISTLE: This short, but valuable epistle has been described as:

- A Model Of Christian Courtesy
- A Manifestation Of Christian Love
- A Monument Of Christian Conversion

KEY PASSAGE: "I appeal to you for my son Onesimus, whom I have begotten while in my chains, who once was unprofitable to you, but now is profitable to you and to me." (Phm 10-11)

Brief Outline

- Paul's Courtesy (**Phm 1-3**)
- Paul's Compliment (**Phm 4-7**)
- Paul's Counsel (**Phm 8-21**)
- Paul's Conclusion (**Phm 22-25**)

1 & 2 THESSALONIANS

DO NOT LOSE HOPE

THE EPISTLE TO THESSALONIANS

- * Thessalonica was the capital and largest city of the Roman province of Macedonia.
- * Located on the Egnatian Way, a major road from Rome to the eastern provinces, the city served as center of trade and commerce.
- * Today, it is known as Thessaloniki, or Salonica.

1 Thessalonians

* **CHAPTERS:** 4 | **VERSES:** 89

2 Thessalonians

* **CHAPTERS:** 3 | **VERSES:** 47



THE CHURCH AT THESSALONICA

- * The establishment of the church is recorded in [Ac 17:1-9](#).
- * On his second missionary journey while Paul was in Troas, God showed him a vision of a man from Macedonia saying, "Come over and help us."
- * Paul and Silas went, stopping first at Philippi, where they preached, and a church was formed.
- * After spending a night in prison for driving an evil spirit from a girl, Paul and Silas were forced to leave Philippi. They went down the road to Thessalonica.
- * For at least three Sabbath days Paul reasoned in the synagogue with those present, and many believed the gospel.
- * However, he probably ministered in Thessalonica for a longer time than just three weeks in view of what he wrote that he had done there.
- * Those who responded to the message of Christ's sufferings and resurrection were Jews and God-fearing Greeks.
- * There were also some leading women of the city and many idol-worshipping pagans.

THE CHURCH AT THESSALONICA

- * This angered a group of unbelieving Jews who then stirred up a gang to attack the house of Jason where Paul and his friends had been staying.
- * Unable to find the missionaries, the mob dragged Jason before the magistrates who simply commanded him to keep the peace.
- * Convinced of the danger for Paul and Jason, the Christians sent Paul and Silas away from the city by night to nearby Berea.
- * Paul and his party began their evangelistic work in Berea in the synagogue, as was their custom.
- * However when many Jews there believed, the Thessalonian Jews came down to Berea and stirred up more trouble.
- * The Berean Christians sent Paul away to Athens, but Silas and Timothy remained in Berea.
- * Despite such ominous beginnings, a strong church was established in Thessalonica (cf. [1Th 1:2-10](#)).
- * Mostly Gentile (cf. [1Th 1:9](#)), its members included Jason ([Ac 17:9](#)), Aristarchus, and Secundus ([Ac 20:4](#)).

THE BACKGROUND OF THE EPISTLES

- * The abrupt departure from Thessalonica so soon after the beginning of the church naturally left Paul anxious about the condition of the brethren.
- * When Timothy joined Paul at Athens (cf. [Ac 17:14-16](#)), his concern prompted Paul to send Timothy at once back to Thessalonica to encourage and ground the new disciples in the faith, and to learn how they were enduring persecution (cf. [1Th 3:1-5](#)).
- * When Timothy returned to Paul in Corinth (cf. [Ac 18:5](#)), the news was mostly encouraging (cf. [1Th 3:6-7](#)).
- * Despite persecution they had remained strong ([1Th 2:13-16](#)), and even proved themselves to be an example to others ([1Th 1:6-8](#)).
- * Yet, as with any young church, they needed further instruction concerning holy living (cf. [1Th 4:1-12](#)).
- * They also needed to be reassured that their loved ones who died in Christ would not miss out on the blessings involving the coming of our Lord (cf. [1Th 4:13-18](#)).

TEACHINGS ON RAPTURE

- * 1 Thessalonians provides Christians with the clearest biblical passage on the coming rapture of believers, an event that will inaugurate the 7-year tribulation.
- * At the rapture, Christ will return for His people.
- * The dead in Christ shall rise first, while those still living will follow close behind.
- * All believers will meet Jesus in the air to begin an eternity spent with the Lord (1 Thessalonians 4:16-18).
- * Unbelievers will experience God's wrath, while believers will inherit salvation (1:10; 5:2-4, 9-10).
- * In preparation for that great day, Christians are called to be holy and blameless (3:11-4:8; 5:23).
- * God, who is faithful, will produce in them the holiness he requires (5:24).

2 THESSALONIANS

- * Shortly after writing 1 Thessalonians, the apostle Paul received a report (2 Thess. 3:11) that the Thessalonian church had accepted the strange claim that “the day of the Lord has come” (2:1-2).
- * Paul sent them a second letter in ^{A.D.} 49-51 during Paul's extended stay at Corinth on his second missionary journey (cf. **Ac 18:1-11**)
- * False teachers had been presenting fake letters as if from Paul and telling the Thessalonian believers that the day of the Lord had already come.
- * Several of Paul’s references indicate that some in Thessalonica were deliberately misleading these new believers, even to the point of false teachers forging letters to make them look as if they had come from Paul (2 Thessalonians 2:2).
- * The apostle, therefore, took extra care in this letter to make sure the Thessalonians understood not only his views on the end times but also what his handwriting looked like, so they would be able to identify letters as authentically his (3:17).
- * Paul needed to address the three troubles the church in Thessalonica faced:
- * **Persecution from outside.**
- * When Jesus returns? God will give them relief and judge their persecutors (2 Thes 1:6-7).
- * Jesus will be glorified, and so will His saints (2 Thes 1:10-12).

2 THESSALONIANS

- * **Despair from false doctrine.**
- * Paul reminds the church of his teachings regarding the return of Jesus, and the things that must happen beforehand—including the appearance of the “man of lawlessness” (2 Thes 2:3).
- * So Paul explained to them that this future time of tribulation had not yet come because a certain “man of lawlessness” had not yet been revealed (2 Thessalonians 2:3).
- * Comparisons with other passages in Daniel, Matthew, and Revelation reveal this man to be none other than the Antichrist.
- * But Paul encouraged the Thessalonians not to worry, because the Antichrist would not come until the restrainer—the the Spirit of God working redemptively through the church, is removed.
- * When the believers leave the earth in the rapture, all who remain will experience the wrath of the tribulation.
- * **Busybodies in the church.**
- * A few Thessalonians had fallen off into undisciplined lives: they weren’t working, and they weren’t holding to Paul’s traditions.
- * Some had become “busybodies,” people getting involved in other’s work without contributing themselves (2 Thes 3:11).
- * Paul reminds them of the example he set: how he worked among them with his own hands (2 Thes 3:7-8).
- * He also leaves instructions for dealing with those who would reject his teachings in this letter (2 Thes 3:14-15).

OVERVIEW OF 1 THESSALONIANS

INTRODUCTION ([1Th 1:1-4](#))

Salutation ([1Th 1:1](#))

Thanksgiving for their faith, hope, and love ([1Th 1:2-4](#))

- PERSONAL REFLECTIONS ([1Th 1:5-3:13](#))
 - REGARDING THEIR CONDITION ([1Th 1:5-10](#))
 - REGARDING HIS CONDUCT ([1Th 2:1-12](#))
 - REGARDING HIS CONCERN ([1Th 2:13-3:13](#))

• **APOSTOLIC INSTRUCTIONS ([1Th 4:1-5:28](#))**

- WALK IN HOLINESS ([1Th 4:1-8](#))
- WALK IN LOVE ([1Th 4:9-10](#))
- WALK IN DILIGENCE ([1Th 4:11-12](#))
- WALK IN HOPE ([1Th 4:13-18](#))
- WALK IN LIGHT ([1Th 5:1-11](#))
- WALK IN OBEDIENCE ([1Th 5:12-22](#))

CONCLUDING REMARKS ([1Th 5:23-28](#))

OVERVIEW OF 2 THESSALONIANS

INTRODUCTION ([2Th 1:1-2](#))

1. **Salutation** ([2Th 1:1](#))
2. **Greetings** ([2Th 1:2](#))
 - **ENCOURAGEMENT IN PERSECUTIONS** ([2Th 1:3-12](#))
 - THANKFUL FOR THEIR SPIRITUAL GROWTH ([2Th 1:3-4](#))
 - ENCOURAGEMENT IN TRIALS IN VIEW OF THE LORD'S RETURN ([2Th 1:5-10](#))
 - HIS PRAYER FOR THEM ([2Th 1:11-12](#))
 - **ENLIGHTENMENT ABOUT THE COMING OF THE LORD** ([2Th 2:1-17](#))
 - DO NOT BE TROUBLED ([2Th 2:1-2](#))
 - STEADFASTNESS ENCOURAGED ([2Th 2:13-17](#))
- **EXHORTATIONS TO CHRISTIAN LIVING** ([2Th 3:1-15](#))
 - A REQUEST FOR PRAYER, AND A PRAYER FOR THEM ([2Th 3:1-5](#))
 - A CHARGE TO DISCIPLINE THE DISORDERLY ([2Th 3:6-15](#))

CONCLUDING REMARKS ([2Th 3:16-18](#))

1 & 2 TIMOTHY

TO A YOUNG PASTOR

THE BACKGROUND OF TIMOTHY

- * The first of Paul's final series of letters—which along with 2 Timothy and Titus are called the Pastoral Epistles—1 Timothy offers practical and pastoral advice from the aging apostle Paul to a young pastor named Timothy working in the church at Ephesus.
- * Paul is writing to Timothy, a native of Lystra (in modern Turkey). Timothy's father was Greek, while his mother was a Jewish Christian (Ac 16:1).
- * From childhood he had been taught the OT (2Ti 1:5; 3:15).
- * Paul called him "my true son in the faith" (1:2), perhaps having led him to faith in Christ during his first visit to Lystra.
- * At the time of his second visit Paul invited Timothy to join him on his missionary travels, circumcising him so that his Greek ancestry would not be a liability in working with the Jews (Ac 16:3).
- * Timothy helped Paul evangelize Macedonia and Achaia (Ac 17:14-15; 18:5) and was with him during much of his long preaching ministry at Ephesus (Ac 19:22).
- * He traveled with him from Ephesus to Macedonia, to Corinth (see Ac 20:3), back to Macedonia, and to Asia Minor (Ac 20:1-6).
- * He was with Paul during the apostle's first imprisonment (Php 1:1; Col 1:1; Phm 1).

THE BACKGROUND OF TIMOTHY

- * Paul's closeness to and admiration of Timothy are seen in Paul's naming him as the co-sender of six of his letters (2 Corinthians, Philippians, Colossians, 1, 2 Thessalonians and Philemon) and in his speaking highly of him to the Philippians (Php 2:19-22).
- * At the end of Paul's life he requested Timothy to join him at Rome (2Ti 4:9, 21).
- * According to Heb 13:23, Timothy himself was imprisoned and subsequently released—whether at Rome or elsewhere, we do not know.
- * The presence of Timothy would have met an important need for Paul, their friendship coming on the heels of Paul's split with his close friend and partner in missions, Barnabas (Acts 15:36-41).
- * Such faithful service helps us to appreciate why Paul would leave him in Ephesus (**1Ti 1:3**)

1 Timothy

* **CHAPTERS:** 6 | **VERSES:** 113

2 Timothy

* **CHAPTERS:** 4 | **VERSES:** 83

1 TIMOTHY

- * First Timothy presents the most explicit and complete instructions for church leadership and organization in the entire Bible.
- * This includes sections on appropriate conduct in worship gatherings, the qualifications of elders and deacons, and the proper order of church discipline.
- * Paul advised Timothy on these practical matters in a way that would have helped the young pastor to emphasize the purity that should characterize Christian leaders and the gatherings they oversee.
- * Timothy's youth no doubt served him well, allowing for the energy and vigor he needed to serve his people.
- * However, it also caused inevitable difficulties with older Christians who may not have taken quickly to the leadership of such a young man because of his lack of knowledge and experience in leadership.
- * It was important to Paul that Timothy set an example of consistent faith and a good conscience, remaining above reproach and exercising the spiritual gifts that God had given him ([1 Timothy 4:12-16](#)).

2 TIMOTHY

- * The second letter to Timothy offers a picture of Paul at the end of his ministry, just before his death.
- * In contrast to his first imprisonment, when he lived in a “rented house” (Ac 28:30), he now languished in a cold dungeon (see 4:13), chained like a common criminal (1:16; 2:9).
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- To preach things befitting "sound doctrine" (Tit 2:1)
- To exhort the brethren to be "zealous for good works" (Tit 2:14; 3:1,8,14)

THEME OF THE EPISTLE:

The key phrase in this epistle is "good works" (Tit 1:16; 2:7,14; 3:1,8,14).

KEY VERSE:

Titus 3:8 - *"This is a faithful saying, and these things I want you to affirm constantly, that those who have believed in God should be careful to maintain good works. These things are good and profitable for men."*

OVERVIEW OF TITUS

INTRODUCTION ([Tit 1:1-4](#))

INSTRUCTIONS CONCERNING CHURCH ORGANIZATION ([Tit 1:5-16](#))

- QUALIFICATIONS OF ELDERS ([Tit 1:5-9](#))
- CHARACTERISTICS OF FALSE TEACHERS ([Tit 1:10-16](#))

INSTRUCTIONS CONCERNING CHRISTIAN CONDUCT ([Tit 2:1-3:11](#))

- FOR THE OLDER MEN AND WOMEN ([Tit 2:1-3](#))
- FOR THE YOUNGER WOMEN AND MEN ([Tit 2:4-8](#))
- FOR THE SERVANTS ([Tit 2:9-14](#))
- FOR THE BRETHREN IN GENERAL ([Tit 3:1-11](#))

CONCLUSION ([Tit 3:12-15](#))

PHILEMON

TO A YOUNG PASTOR

THE BACKGROUND OF PHILEMON

- * Philemon was a member of the church at Colosse (cf. **Phm 1,2**, with **Co 4:17**), and a very hospitable one at that (**Phm 1,2,5,7**).
- * It is possible that he was one of Paul's own converts (**Phm 19**).
- * It is also plausible that Apphia was his wife, and Archippus his son (**Phm 1,2**).
- * Onesimus had been one of Philemon's slaves (**Phm 16**), who had run away (**Phm 15**).
- * He somehow traveled to Rome where he found Paul and was converted to Christ (**Phm 10**).
- * He had become very dear to Paul, and was proving to be very useful (**Phm 11-13**).
- * But Paul did not think it right to keep Onesimus in Rome, and was sending him back (**Phm 12-14**).
- * This letter to Philemon is an appeal for him to receive Onesimus now as a brother in Christ, and for him to forgive Onesimus if he had done any wrong (**Phm 15-21**).

From the content of the epistle, it appears that Paul had both a primary and secondary purpose:

- 1) Primarily to secure forgiveness for Onesimus
- 2) But also to provide from himself a place of lodging after his release from imprisonment (**Phm 22**)

* **CHAPTERS:** 1 | **VERSES:** 25

OVERVIEW OF PHILEMON

THE VALUE OF THIS EPISTLE: This short, but valuable epistle has been described as:

- A Model Of Christian Courtesy
- A Manifestation Of Christian Love
- A Monument Of Christian Conversion

KEY PASSAGE: "I appeal to you for my son Onesimus, whom I have begotten while in my chains, who once was unprofitable to you, but now is profitable to you and to me." (Phm 10-11)

Brief Outline

- Paul's Courtesy (**Phm 1-3**)
- Paul's Compliment (**Phm 4-7**)
- Paul's Counsel (**Phm 8-21**)
- Paul's Conclusion (**Phm 22-25**)

HEBREWS

THE SUPERIORITY OF CHRIST

AUTHORSHIP

The author of Hebrews is unknown.

- * *He knew Timothy (13:23).*
- * *He was not an eyewitness of Jesus (see 2:1, 3).*
- * *The author knew his readers and wanted to see them again (13:19).*
- * Most of the churches in the eastern part of the Roman Empire believed **Paul** to have authored the book
- * Another suggestion of authorship is **Barnabas**.
 - * He was a Jew of the priestly tribe of Levi (Ac 4:36) who became a close friend of Paul after the latter's conversion.
 - * Under the guidance of the Holy Spirit, the church at Antioch commissioned Barnabas and Paul for the work of evangelism and sent them off on the first missionary journey (Ac 13:1-4).
- * Another leading candidate for authorship is **Apollos**, whose name was first suggested by Martin Luther.
 - * Apollos, an Alexandrian by birth, was also a Jewish Christian with notable intellectual and oratorical abilities.
 - * Luke tells us that "he was a learned man, with a thorough knowledge of the Scriptures" (Ac 18:24).
 - * We also know that Apollos was associated with Paul in the early years of the church in Corinth (1Co 1:12; 3:4,6,22).

There are certainly strong indications that it was written prior to 70 A.D.

- * There is no mention of the destruction of Jerusalem and the temple
- * The author writes as though priests were still offering sacrifices - **Heb 8:4; 10:11**

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A SPECIAL BOOK

Hebrews 13:22 *"Brothers, I urge you to receive this message of exhortation, for I have written to you briefly. "*

Though it claims to be a brief exhortation, the book of Hebrews is supposed to be one of the books most Christians avoid reading.

- * Leviticus - in the OT
- * Hebrews - in the NT

NOT FOR THE BABIES/ IMMATURE IN THE KNOWLEDGE OF SCRIPTURES

Hebrews 5:11-14 *"11 We have a great deal to say about this, and it's difficult to explain, since you have become too lazy to understand. 12 Although by this time you ought to be teachers, you need someone to teach you the basic principles of God's revelation again. You need milk, not solid food. 13 Now everyone who lives on milk is inexperienced with the message about righteousness, because he is an infant. 14 But solid food is for the mature—for those whose senses have been trained to distinguish between good and evil."*

- misguided theologians argue that Hebrews (along with Romans) dismisses the Old Testament
- But those are the ones with the highest number of quotes from it:
- **Romans** (quotes or paraphrases **84 Old Testament passages**)
- **Hebrews** (quotes or paraphrases **83 Old Testament passages**).

It is necessary to understand the Old Testament and its relation to the New in order to understand the gospel of grace, and thus to avoid the false teaching of those Jews who were seeking to mislead Gentile believers.

CHRIST IS SUPERIOR

1. The superiority of Christ - [Heb 1:1-8:6](#)

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- Better than the angels, by virtue of His Deity and humanity - [Heb 1:4-2:18](#)
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- Better than Aaron, as His priesthood is a superior one - [Heb 4:16-8:6](#)

2. The superiority of the New Covenant - [Heb 8:7-10:18](#)

- For it is based upon better promises - [Heb 8:7-13](#)
- For it is based upon a better sanctuary - [Heb 9:1-28](#)
- For it is based upon a better sacrifice - [Heb 10:1-18](#)

WARNINGS IN HEBREWS

1. The warning against drifting - [Heb 2:1-4](#)

- Through neglect we can easily drift away
- The solution is to give the more earnest heed to the things we have heard

2. The warning against departing - [Heb 3:12-15](#)

- Through sin's deceitfulness we can become hardened and develop a lack of faith by which we can depart from the living God
- The solution is exhort one another daily and remain steadfast

3. The warning against disobedience - [Heb 4:11-13](#)

- Like Israel in the wilderness, we can fail to enter our rest through disobedience
- The solution is diligence and heeding the Word of God

WARNINGS IN HEBREWS

4. The warning against dullness - [Heb 5:11-6:6](#)

- Dullness of hearing can make it difficult for us to appreciate the extent of our blessings in Christ, and even falling away to the point of crucifying the Son of God afresh!
- The solution is grasping the first principles of the oracles of God, and then pressing on to spiritual maturity and perfection

5. The warning against despising - [Heb 10:26-39](#)

- It is possible to so despise God's grace as to no longer have a sacrifice for sins, but only a certain fearful expectation of judgment
- The solution is to hold unto our confidence in Christ, and believe with endurance

6. The warning against defying - [Heb 12:25-29](#)

- It is possible to refuse to listen to the One who now speaks from heaven!
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SAVED FOR GOOD WORKS

AUTHORSHIP

- * James, who identifies himself as "a bondservant of God and of the Lord Jesus Christ" ([Jam 1:1](#)).
- * There are four men who bear this name in the New Testament:
- * **James, son of Zebedee and brother of John** - A fisherman called by Christ ([Mt 4:17-22](#)) who later became an apostle ([Mt 10:2](#)). He was killed by Herod in 44 A.D. ([Ac 12:1-2](#)).
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 6. James was a leader in the important council of Jerusalem ([Ac 15:13](#)).
 7. Jude could identify himself simply as "a brother of James" ([Jude 1:1](#)), so well known was James. He was martyred c. a.d. 62.
- * **CHAPTERS: 5 | VERSES: 108**

FAITH VS. WORKS (JAMES 2:14-26)

- * We believe that Scripture alone is the written revelation of God, that salvation is through faith alone, by grace alone, in Christ alone, and that we live for the glory of God alone.
- * But if those are true confessions, then what does James mean when he says that “a person is justified by works and not by faith alone” (James 2:24)?
- * James does not propose a different way of salvation, but because he would have them understand what ‘by faith alone’ really means.
- * This book is not a contrast between faith and works. It is a contrast between true faith and false faith.
- * Anyone can say they believe in God, even demons (James 2:19)!
- * True faith is proved real because it results in good works. False faith is proved dead because it doesn’t show good works.
- * Paul talks a lot about **pre-salvation works**. He makes it clear that salvation is never earned through works or good deeds (Eph. 2:8-9).
- * James talks more about **post-salvation works**. He makes it clear that salvation always results in works and good deeds (James 2:18).
- * **Faith = Salvation + Works.**
- * **Faith + Works ≠ Salvation**
- * Through his works, Christ has accomplished for us what we could never do for ourselves.
- * We are saved by faith alone, but, once we’re saved, that faith doesn’t remain alone.

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- * The epistle also puts to rest the idea that one can become a Christian and yet continue living in sin, exhibiting no fruit of righteousness.
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- * James 2:5 with Mt 5:3
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 - THE CURSE OF RICH OPPRESSORS ([Jam 5:1-6](#))
 - THE BLESSING OF PATIENCE ([Jam 5:7-12](#))
 - THE BLESSING OF PRAYER ([Jam 5:13-18](#))
 - THE BLESSING OF LOVE FOR THE ERRING ([Jam 5:19-20](#))

1 & 2 PETER

SUFFER PERSECUTION
WITHSTAND FALSE TEACHERS

AUTHORSHIP

- * The apostle Peter wrote this letter ([1:1](#)). He was once a fisherman but now was a disciple, a “witness of the sufferings of Christ” ([5:1](#)).
 - * Peter’s name is mentioned in the gospels more than anyone except the name of Jesus. No one speaks in the gospels as often as Peter did, and Jesus spoke more to Peter than to any other individual.
 - * Jesus rebuked Peter more than any other disciple.
 - * Peter was the only disciple who dared to rebuke Jesus.
 - * Peter confessed Jesus more boldly and accurately than any other disciple.
 - * Peter denied Jesus more forcefully and publicly than any other disciple.
 - * Jesus praised Peter more than any other disciple.
 - * Jesus addressed Peter as Satan alone among the disciples.
 - * He probably wrote the letter from Rome (see [5:13](#); “Babylon” almost certainly refers to Rome) around ^{A.D.} 62–63 during Nero’s reign.
 - * Both the letters were addressed to Christians scattered in “Pontus, Galatia, Cappadocia, Asia, and Bithynia” 1 Peter [1:1](#) & [2 Peter 3:1](#)
 - * This is an area north of the Taurus Mountains in Asia Minor (modern-day Turkey).
 - * These territories had been impacted by Greco-Roman culture and had been under Roman control from the mid-first century ^{B.C.}
-
- * **1 Peter - CHAPTERS: 5 | VERSES: 105**
 - * **2 Peter - CHAPTERS: 3 | VERSES: 61**

1 PETER - THE SUFFERING OF SAINTS

- * If anyone suffers as a Christian, he is not to be ashamed, but is to glorify God in this name. (1 Pe 4:16)
- * 1 Peter is a letter from Peter to the believers who had been dispersed throughout the ancient world and were under intense persecution.
- * If anyone understood persecution, it was Peter.
- * He was beaten, threatened, punished, and jailed for preaching the Word of God.
- * He knew what it took to endure without bitterness, without losing hope and in great faith living an obedient, victorious life.
- * This knowledge of living hope in Jesus was the message, and Christ's example was the one to follow.
- * Even in the midst of suffering we need to maintain our sanctity:
- * as "aliens," or residential foreigners to the Roman Empire (1 Pe 1:1, 17).
- * as people who are holy, or set apart (1 Pe 1:14).
- * As a spiritual house, a chosen race, a royal priesthood, a holy nation, a people for God's own possession (1 Pe 2:5, 9).
- * As servants (**1Pe 2:18-25**)
- * As wives and husbands (**1Pe 3:1-7**)

2 PETER - WITHSTAND FALSE TEACHERS

- * Knowing his death is imminent ([2Pe 1:13-14](#)), Peter wanted to ensure that his readers remain established in the truth ([2Pe 1:12](#)),
- * The churches were not just struggling with the persecution and suffering addressed in Peter's first letter, the church was facing the onslaught of false teachers
- * Peter described their conduct, their condemnation, and their characteristics (2 Peter chapter 2)
- * They ridiculed the Lord's Second Coming ([2 Peter 3:3-7](#)).
 1. Their destructive heresies ([2Pe 2:1-2](#))
 2. Their destructive methods ([2Pe 2:1,3](#))
 3. Their destructive end ([2Pe 2:1,3](#))
- * In order to withstand such people, Peter emphasized the importance of learning and clinging to the proper knowledge of God.
- * The word "knowledge," occurs at least 13 times in the Book of 2 Peter
- * Grace and peace be multiplied in the knowledge of God and Jesus ([2Pe 1:2](#))
- * GROW IN GRACE AND KNOWLEDGE ([2Pe 1:3-21](#))
- * ABOUNDING IN THE KNOWLEDGE OF CHRIST ([2Pe 1:5-11](#))
- * So beware lest you fall, growing in the grace and knowledge of Jesus Christ ([2Pe 3:17-18](#))

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INTRODUCTION ([1Pe 1:1-2](#))

1. From Peter, an apostle of Christ ([1Pe 1:1a](#))
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OVERVIEW: 2 PETER

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- **I. GROW IN GRACE AND KNOWLEDGE ([2Pe 1:3-21](#))**
 - WITH PRECIOUS GIFTS FROM GOD ([2Pe 1:3-4](#))
 - ABOUNDING IN THE KNOWLEDGE OF CHRIST ([2Pe 1:5-11](#))
 - STIRRED UP BY CAREFUL REMINDER ([2Pe 1:12-21](#))
- **II. BEWARE OF FALSE TEACHERS ([2Pe 2:1-22](#))**
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1,2 & 3 JOHN

GOD IS LIGHT, LOVE & LIFE

AUTHORSHIP

- * John is likely to have been “the beloved disciple” who reclined next to Jesus at the Last Supper (John 13:23;
- * He stood at the foot of the cross when Jesus was crucified; Jesus entrusted his mother Mary to John’s care (John 19:26-27).
- * Along with Peter he witnessed the empty tomb on the first Easter morning (John 20:2-10).
- * He also saw, spoke with, and ate breakfast at a lakeside fire kindled by the resurrected Jesus (John 21:7, 20).
- * He was therefore highly qualified to write of what he and others had heard, seen, gazed upon, and touched (1 John 1:1).

- * **1 John - CHAPTERS: 5 | VERSES: 105**
- * **2 John - CHAPTERS: 1 | VERSES: 13**
- * **3 John - CHAPTERS: 1 | VERSES: 14**

1 JOHN - THE NATURE OF GOD

In his epistle John frequently states why he was writing:

- "these things we write to you that your joy may be full" - [1Jo 1:4](#)
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- "these things I have written to you concerning those who try to deceive you" - [1Jo 2:26](#))
- "these things I have written to you...that you may know that you have eternal life" - [1Jo 5:13](#)
- "these things I have written to you...that you may continue to believe in the name of the Son of God" - [1Jo 5:13](#)
- The 1st Epistle of John portrays God as:
 1. **LIGHT** ([1Jo 1:5-7](#))
 2. **LOVE** ([1Jo 3:11-5:12](#))
 3. **LIFE**
- **The Gospel of John** was designed to produce faith so that we might have life ([Jhn 20:30-31](#)). However, it is **The First Epistle of John** which describes the nature of that life in greater detail (e.g., [1Jo 3:14](#)).

2 JOHN - WARNING AGAINST FALSE TEACHERS

- * The Book of 2 John is addressed to "the chosen lady and her children."
- * This could either have been a lady of important standing in the church or a code which refers to the local church and its congregation.
- * In those days when Christians were being persecuted such coded salutations were often used.
- * 1 John focuses on our fellowship with God, 2 John focuses on protecting our fellowship from those who teach falsehood.
- * In the 1st century A.D., the early church enjoyed remarkable growth and spread throughout the world at that time ([Act 8:5](#); [Rom 10:14-18](#); [Col 1:5-6,23](#))
- * One of the key factors was the **hospitality** of the early Christians...
- * Paul was able to travel and depend upon Christians opening their homes to him - cf. [Phm 1:22](#)
- * He encouraged Christians to support those who were teachers of good things - [Gal 6:6](#)

2 JOHN - WARNING AGAINST FALSE TEACHERS

- * John commended and encouraged those who provided lodging and support for traveling missionaries - [3Jo 1:5-8](#)
- * Showing such hospitality was not without its potential for supporting the spread of false teachers and their doctrines.
- * It would be easy for teachers of error to take advantage of the Christian's natural propensity to be hospitable to strangers.
- * Thus it was necessary to counsel Christians to use proper discernment in sending traveling teachers on their way.
- * The apostle went so far as to warn his readers against inviting false teachers into the house or even offering them a greeting ([2 John 1:10](#)).
- * Such practices align the believer with the evildoer, and John was keen on keeping the believers pure from the stain of falsehood and heresy.

3 JOHN - WARNING AGAINST FALSE TEACHERS

- * The theme of 3 John is faithfulness despite opposition.
- * The man who received the letter, Gaius, faces a troublemaker named Diotrephes.
- * The purpose of the epistle is threefold, related to the three men mentioned by name:
 - To confirm that Gaius did right in supporting those teachers who came his way, encouraging him to continue this hospitality - 3Jo 1:5-8
 - To express his condemnation of Diotrephes for rejecting John and others whom he should have received - 3Jo 1:9-10
 - To encourage Gaius to imitate what is good, commending Demetrius as a good example - 3Jo 1:11-12

The theme:

3 John. verse 11:

"Do not imitate what is evil, but what is good"

OVERVIEW: 1 JOHN

- Prologue: The Word of Life ([1Jo 1:1-4](#))

1. God Is Light ([1Jo 1:5-3:10](#))

- Walk in the Light ([1Jo 1:5-2:2](#))
- Obey the command to love ([1Jo 2:3-11](#))
- Know your spiritual status ([1Jo 2:12-14](#))
- Be warned of enemies of the faith ([1Jo 2:15-27](#))
- Live like children of God ([1Jo 2:28-3:10](#))

2. God Is Love ([1Jo 3:11-5:12](#))

- Love one another: part one ([1Jo 3:11-24](#))
- Test the spirits ([1Jo 4:1-6](#))
- Love one another: part two ([1Jo 4:7-21](#))

1. Love others because God loves you ([1Jo 4:7-10](#))

2. Love others because God lives in you ([1Jo 4:11-21](#))

- Obey God and experience the victory of faith ([1Jo 5:1-5](#))
- Believe in the Son and enjoy eternal life ([1Jo 5:6-12](#))

Conclusion: Confidence and Characteristics of the Child of God ([1Jo 5:13-21](#))

- Know you have eternal life ([1Jo 5:13](#))
- Be confident in prayer ([1Jo 5:14-17](#))
- Do not continue in sin ([1Jo 5:18-20](#))
- Keep yourself from idols ([1Jo 5:21](#))

OVERVIEW: 2 & 3 JOHN

2 JOHN - OVERVIEW

- * Greeting: The Elder's Love ([2Jo 1:1-3](#))
- * The Elder's Joy And Request ([2Jo 1:4-6](#))
- * The Elder's Concern ([2Jo 1:7-8](#))
- * The Elder's Warning ([2Jo 1:9-11](#))
- * Closing: The Elder's Farewell ([2Jo 1:12-13](#))

3 JOHN

- * Greetings, with an expression of great joy ([3Jo 1:1-4](#))
- * The confirmation of Gaius ([3Jo 1:5-8](#))
- * The condemnation of Diotrephes ([3Jo 1:9-10](#))
- * The commendation of Demetrius ([3Jo 1:11-12](#))
- * Concluding remarks ([3Jo 1:13-14](#))

JUDE

ENCOUNTER APOSTASY

AUTHORSHIP

- * His self-identification as "the brother of James" leads many to believe the author to be Judas, brother of James and also of the Lord Jesus (cf. [Mat 13:55](#)).
- * Like James, Jude chose not to accentuate his physical relation to Jesus, but his spiritual one ("a bondservant of Jesus Christ," cf. [Jde 1:1](#); [Jas 1:1](#)).
- * The references to Old Testament incidents and extra-biblical sources (cf. [Jde 1:5-7,9,11,14](#)) strongly suggests that the original readers were **Jewish Christians**, perhaps living in Palestine.
- * **CHAPTERS: 1 | VERSES: 25**

ENCOUNTER APOSTASY

By the time the epistles of John and Jude were written, the danger was no longer pending, it was very much in existence...

- Antichrists were present, and false prophets were in the world - [1Jo 2:18; 4:1; 2Jo 1:7](#)

Throughout the New Testament, we find serious warnings about impending apostasy...

- Jesus warned that false prophets would arise, the love of many would grow cold, and only those who endure to the end would be saved - [Mat 24:11-13](#)
- Paul foretold of many disciples being drawn away - [Act 20:29-30](#)
- Peter warned about the rise of false teachers, and how many would follow their destructive ways - [2Pe 2:1-3](#)

Modern apostate teachers identified, [vv. 8-10](#)

[v. 8](#) – Jude identifies apostate teachers:

- 1) "Dreamers" - indicates that they live in an unreal world, probably having drug-induced dreams.
- 2) "Defile the flesh" - base and abnormal immorality.
- 3) "Despise dominion" is to reject authority.
- 4) "Speak evil of dignities" is protest against rules and those in authority

ENCOUNTER APOSTASY

Modern apostate teachers described, [vv. 12-16](#)

[v. 12](#) – “Spots” are *hidden rocks* that wreck a ship – make shipwreck of faith ([1 Timothy 1:18, 19](#)).

“Feeding themselves” is *shepherds that feed themselves* – a true shepherd feeds the sheep. Milton aptly described this situation.

“The hungry sheep look up and are not fed.”

“Clouds...without water” means that they look as if they are filled with the Word of God, but they are empty and dry.

“Trees...without fruit” – Jesus said, “By their fruits ye shall know them” ([Matthew 7:20](#)).

[v. 13](#) – “Raging waves” are *wild waves* – unashamed.

“Wandering stars” means *lawless*, following no course.

What believers must do in days of apostasy, [vv. 20-25](#)

[v. 20](#) – 1) “**Building up yourselves on your most holy faith**” means to study the Word of God. Both Paul and Peter urged this for the last days (study – [2 Timothy 2:15](#); know the holy Scriptures – [2 Timothy 3:15](#); preach the Word – [2 Timothy 4:2](#); take heed – [2 Peter 1:19](#)).

2) “**Praying in the Holy Spirit**” (see [Ephesians 6:18](#); [Romans 8:26-27](#)).

[v. 21](#) – 3) “**Keep yourselves in the love of God**” – God loves the believer with an everlasting love, but the believer can get out of fellowship with the Lord by sinning. We cannot prevent the sun from shining, but we can put up a parasol to keep the sun from shining on us.

4) “**Looking for the mercy of our Lord Jesus Christ**” means that every believer will be taken out at the Rapture because of the mercy of God and not the merit of the believer.

OVERVIEW

I. OCCASION of the epistle, v. 1-3

- A. Assurance for believers, vv. 1, 2
(Sanctified, kept, called)
- B. Change of theme to apostasy, v. 3

II. OCCURRENCES of apostasy, vv. 4-16

- A. Inception of apostasy, v. 4
- B. Israel in wilderness in unbelief destroyed, v. 5
- C. Angels rebelled; kept in chains, v. 6
- D. Sodom and Gomorrah sinned in sensuality; destroyed by fire, v. 7
- E. Modern apostate teachers identified, vv. 8-10 (Despise authority)
- F. Cain, Balaam, and Korah are examples of apostates, v. 11
- G. Modern apostate teachers defined and described, vv. 12-16

III. OCCUPATION of believers in days of apostasy, vv. 17-25

- A. Believers warned by apostles that these apostates would come, vv. 17-19
- B. What believers must do in days of apostasy, vv. 20-25

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- * It would be easy for teachers of error to take advantage of the Christian's natural propensity to be hospitable to strangers.
- * Thus it was necessary to counsel Christians to use proper discernment in sending traveling teachers on their way.
- * The apostle went so far as to warn his readers against inviting false teachers into the house or even offering them a greeting ([2 John 1:10](#)).
- * Such practices align the believer with the evildoer, and John was keen on keeping the believers pure from the stain of falsehood and heresy.

3 JOHN - WARNING AGAINST FALSE TEACHERS

- * The theme of 3 John is faithfulness despite opposition.
- * The man who received the letter, Gaius, faces a troublemaker named Diotrephes.
- * The purpose of the epistle is threefold, related to the three men mentioned by name:
 - To confirm that Gaius did right in supporting those teachers who came his way, encouraging him to continue this hospitality - 3Jo 1:5-8
 - To express his condemnation of Diotrephes for rejecting John and others whom he should have received - 3Jo 1:9-10
 - To encourage Gaius to imitate what is good, commending Demetrius as a good example - 3Jo 1:11-12

The theme:

3 John. verse 11:

"Do not imitate what is evil, but what is good"

OVERVIEW: 1 JOHN

- Prologue: The Word of Life ([1Jo 1:1-4](#))

1. God Is Light ([1Jo 1:5-3:10](#))

- Walk in the Light ([1Jo 1:5-2:2](#))
- Obey the command to love ([1Jo 2:3-11](#))
- Know your spiritual status ([1Jo 2:12-14](#))
- Be warned of enemies of the faith ([1Jo 2:15-27](#))
- Live like children of God ([1Jo 2:28-3:10](#))

2. God Is Love ([1Jo 3:11-5:12](#))

- Love one another: part one ([1Jo 3:11-24](#))
- Test the spirits ([1Jo 4:1-6](#))
- Love one another: part two ([1Jo 4:7-21](#))

1. Love others because God loves you ([1Jo 4:7-10](#))

2. Love others because God lives in you ([1Jo 4:11-21](#))

- Obey God and experience the victory of faith ([1Jo 5:1-5](#))
- Believe in the Son and enjoy eternal life ([1Jo 5:6-12](#))

Conclusion: Confidence and Characteristics of the Child of God ([1Jo 5:13-21](#))

- Know you have eternal life ([1Jo 5:13](#))
- Be confident in prayer ([1Jo 5:14-17](#))
- Do not continue in sin ([1Jo 5:18-20](#))
- Keep yourself from idols ([1Jo 5:21](#))

OVERVIEW: 2 & 3 JOHN

2 JOHN - OVERVIEW

- * Greeting: The Elder's Love ([2Jo 1:1-3](#))
- * The Elder's Joy And Request ([2Jo 1:4-6](#))
- * The Elder's Concern ([2Jo 1:7-8](#))
- * The Elder's Warning ([2Jo 1:9-11](#))
- * Closing: The Elder's Farewell ([2Jo 1:12-13](#))

3 JOHN

- * Greetings, with an expression of great joy ([3Jo 1:1-4](#))
- * The confirmation of Gaius ([3Jo 1:5-8](#))
- * The condemnation of Diotrephes ([3Jo 1:9-10](#))
- * The commendation of Demetrius ([3Jo 1:11-12](#))
- * Concluding remarks ([3Jo 1:13-14](#))

JUDE

ENCOUNTER APOSTASY

AUTHORSHIP

- ✱ His self-identification as "the brother of James" leads many to believe the author to be Judas, brother of James and also of the Lord Jesus (cf. [Mat 13:55](#)).
- ✱ Like James, Jude chose not to accentuate his physical relation to Jesus, but his spiritual one ("a bondservant of Jesus Christ," cf. [Jde 1:1](#); [Jas 1:1](#)).
- ✱ The references to Old Testament incidents and extra-biblical sources (cf. [Jde 1:5-7,9,11,14](#)) strongly suggests that the original readers were **Jewish Christians**, perhaps living in Palestine.
- ✱ **CHAPTERS: 1 | VERSES: 25**

ENCOUNTER APOSTASY

By the time the epistles of John and Jude were written, the danger was no longer pending, it was very much in existence...

- Antichrists were present, and false prophets were in the world - [1Jo 2:18; 4:1; 2Jo 1:7](#)

Throughout the New Testament, we find serious warnings about impending apostasy...

- Jesus warned that false prophets would arise, the love of many would grow cold, and only those who endure to the end would be saved - [Mat 24:11-13](#)
- Paul foretold of many disciples being drawn away - [Act 20:29-30](#)
- Peter warned about the rise of false teachers, and how many would follow their destructive ways - [2Pe 2:1-3](#)

Modern apostate teachers identified, [vv. 8-10](#)

[v. 8](#) – Jude identifies apostate teachers:

- 1) "Dreamers" - indicates that they live in an unreal world, probably having drug-induced dreams.
- 2) "Defile the flesh" - base and abnormal immorality.
- 3) "Despise dominion" is to reject authority.
- 4) "Speak evil of dignities" is protest against rules and those in authority

ENCOUNTER APOSTASY

Modern apostate teachers described, [vv. 12-16](#)

[v. 12](#) – “Spots” are *hidden rocks* that wreck a ship – make shipwreck of faith ([1 Timothy 1:18, 19](#)).

“Feeding themselves” is *shepherds that feed themselves* – a true shepherd feeds the sheep. Milton aptly described this situation.

“The hungry sheep look up and are not fed.”

“Clouds...without water” means that they look as if they are filled with the Word of God, but they are empty and dry.

“Trees...without fruit” – Jesus said, “By their fruits ye shall know them” ([Matthew 7:20](#)).

[v. 13](#) – “Raging waves” are *wild waves* – unashamed.

“Wandering stars” means *lawless*, following no course.

What believers must do in days of apostasy, [vv. 20-25](#)

[v. 20](#) – 1) “**Building up yourselves on your most holy faith**” means to study the Word of God. Both Paul and Peter urged this for the last days (study – [2 Timothy 2:15](#); know the holy Scriptures – [2 Timothy 3:15](#); preach the Word – [2 Timothy 4:2](#); take heed – [2 Peter 1:19](#)).

2) “**Praying in the Holy Spirit**” (see [Ephesians 6:18](#); [Romans 8:26-27](#)).

[v. 21](#) – 3) “**Keep yourselves in the love of God**” – God loves the believer with an everlasting love, but the believer can get out of fellowship with the Lord by sinning. We cannot prevent the sun from shining, but we can put up a parasol to keep the sun from shining on us.

4) “**Looking for the mercy of our Lord Jesus Christ**” means that every believer will be taken out at the Rapture because of the mercy of God and not the merit of the believer.

OVERVIEW

I. OCCASION of the epistle, v. 1-3

- A. Assurance for believers, vv. 1, 2
(Sanctified, kept, called)
- B. Change of theme to apostasy, v. 3

II. OCCURRENCES of apostasy, vv. 4-16

- A. Inception of apostasy, v. 4
- B. Israel in wilderness in unbelief destroyed, v. 5
- C. Angels rebelled; kept in chains, v. 6
- D. Sodom and Gomorrah sinned in sensuality; destroyed by fire, v. 7
- E. Modern apostate teachers identified, vv. 8-10 (Despise authority)
- F. Cain, Balaam, and Korah are examples of apostates, v. 11
- G. Modern apostate teachers defined and described, vv. 12-16

III. OCCUPATION of believers in days of apostasy, vv. 17-25

- A. Believers warned by apostles that these apostates would come, vv. 17-19
- B. What believers must do in days of apostasy, vv. 20-25

1 & 2 PETER

SUFFER PERSECUTION
WITHSTAND FALSE TEACHERS

AUTHORSHIP

- * The apostle Peter wrote this letter (1:1). He was once a fisherman but now was a disciple, a “witness of the sufferings of Christ” (5:1).
 - * Peter’s name is mentioned in the gospels more than anyone except the name of Jesus. No one speaks in the gospels as often as Peter did, and Jesus spoke more to Peter than to any other individual.
 - * Jesus rebuked Peter more than any other disciple.
 - * Peter was the only disciple who dared to rebuke Jesus.
 - * Peter confessed Jesus more boldly and accurately than any other disciple.
 - * Peter denied Jesus more forcefully and publicly than any other disciple.
 - * Jesus praised Peter more than any other disciple.
 - * Jesus addressed Peter as Satan alone among the disciples.
 - * He probably wrote the letter from Rome (see 5:13; “Babylon” almost certainly refers to Rome) around ^{A.D.} 62–63 during Nero’s reign.
 - * Both the letters were addressed to Christians scattered in “Pontus, Galatia, Cappadocia, Asia, and Bithynia” 1 Peter 1:1 & 2 Peter 3:1
 - * This is an area north of the Taurus Mountains in Asia Minor (modern-day Turkey).
 - * These territories had been impacted by Greco-Roman culture and had been under Roman control from the mid-first century ^{B.C.}
-
- * **1 Peter - CHAPTERS: 5 | VERSES: 105**
 - * **2 Peter - CHAPTERS: 3 | VERSES: 61**

1 PETER - THE SUFFERING OF SAINTS

- * If anyone suffers as a Christian, he is not to be ashamed, but is to glorify God in this name. (1 Pe 4:16)
- * 1 Peter is a letter from Peter to the believers who had been dispersed throughout the ancient world and were under intense persecution.
- * If anyone understood persecution, it was Peter.
- * He was beaten, threatened, punished, and jailed for preaching the Word of God.
- * He knew what it took to endure without bitterness, without losing hope and in great faith living an obedient, victorious life.
- * This knowledge of living hope in Jesus was the message, and Christ's example was the one to follow.
- * Even in the midst of suffering we need to maintain our sanctity:
- * as "aliens," or residential foreigners to the Roman Empire (1 Pe 1:1, 17).
- * as people who are holy, or set apart (1 Pe 1:14).
- * As a spiritual house, a chosen race, a royal priesthood, a holy nation, a people for God's own possession (1 Pe 2:5, 9).
- * As servants (**1Pe 2:18-25**)
- * As wives and husbands (**1Pe 3:1-7**)

2 PETER - WITHSTAND FALSE TEACHERS

- * Knowing his death is imminent ([2Pe 1:13-14](#)), Peter wanted to ensure that his readers remain established in the truth ([2Pe 1:12](#)),
- * The churches were not just struggling with the persecution and suffering addressed in Peter's first letter, the church was facing the onslaught of false teachers
- * Peter described their conduct, their condemnation, and their characteristics (2 Peter chapter 2)
- * They ridiculed the Lord's Second Coming ([2 Peter 3:3-7](#)).
 1. Their destructive heresies ([2Pe 2:1-2](#))
 2. Their destructive methods ([2Pe 2:1,3](#))
 3. Their destructive end ([2Pe 2:1,3](#))
- * In order to withstand such people, Peter emphasized the importance of learning and clinging to the proper knowledge of God.
- * The word "knowledge," occurs at least 13 times in the Book of 2 Peter
- * Grace and peace be multiplied in the knowledge of God and Jesus ([2Pe 1:2](#))
- * GROW IN GRACE AND KNOWLEDGE ([2Pe 1:3-21](#))
- * ABOUNDING IN THE KNOWLEDGE OF CHRIST ([2Pe 1:5-11](#))
- * So beware lest you fall, growing in the grace and knowledge of Jesus Christ ([2Pe 3:17-18](#))

OVERVIEW: 1 PETER

INTRODUCTION ([1Pe 1:1-2](#))

1. From Peter, an apostle of Christ ([1Pe 1:1a](#))
2. To pilgrims of the Dispersion, God's elect ([1Pe 1:1b-2](#))
- **OUR SALVATION IN CHRIST ([1Pe 1:3-12](#))**
 - BORN AGAIN TO A LIVING HOPE ([1Pe 1:3-5](#))
 - PRODUCING JOY IN THE MIDST OF SUFFERING ([1Pe 1:6-9](#))
 - SERVED BY PROPHETS AND APOSTLES ([1Pe 1:10-12](#))
- **OUR DUTIES IN CHRIST ([1Pe 1:13-5:11](#))**
 - IN VIEW OF OUR PRIVILEGES ([1Pe 1:13-2:10](#))
 1. A call to holiness ([1Pe 1:13-21](#))
 2. A call to brotherly love ([1Pe 1:22-25](#))
 3. A call to spiritual growth ([1Pe 2:1-10](#))
 - IN VIEW OF OUR POSITION ([1Pe 2:11-4:11](#))
 1. As sojourners ([1Pe 2:11-12](#))
 2. As citizens ([1Pe 2:13-17](#))

3. As servants ([1Pe 2:18-25](#))
4. As wives and husbands ([1Pe 3:1-7](#))
5. As brethren ([1Pe 3:8-12](#))
6. As sufferers for righteousness' sake ([1Pe 3:13-4:6](#))
7. As those awaiting the coming of Christ ([1Pe 4:7-11](#))
- IN VIEW OF OUR PERSECUTION ([1Pe 4:12-5:11](#))
 1. To rejoice and glorify God ([1Pe 4:12-17](#))
 2. To trust in the will of God ([1Pe 4:18-19](#))
 3. To fulfill our special roles ([1Pe 5:1-5](#))
 - The elders' duties as shepherds
 - The youngers' duties as the flock
 4. To humble ourselves before God ([1Pe 5:6-7](#))
 5. To resist the devil ([1Pe 5:8-9](#))

CONCLUSION ([1Pe 5:10-14](#))

1. A prayer for God's blessing ([1Pe 5:10-11](#))
2. Final greetings and bestowal of peace ([1Pe 5:12-14](#))

OVERVIEW: 2 PETER

- INTRODUCTION ([2Pe 1:1-2](#))
- **I. GROW IN GRACE AND KNOWLEDGE ([2Pe 1:3-21](#))**
 - WITH PRECIOUS GIFTS FROM GOD ([2Pe 1:3-4](#))
 - ABOUNDING IN THE KNOWLEDGE OF CHRIST ([2Pe 1:5-11](#))
 - STIRRED UP BY CAREFUL REMINDER ([2Pe 1:12-21](#))
- **II. BEWARE OF FALSE TEACHERS ([2Pe 2:1-22](#))**
 - THEIR DESTRUCTIVENESS ([2Pe 2:1-3](#))
 - THEIR DOOM ([2Pe 2:4-9](#))
 - THEIR DEPRAVITY ([2Pe 2:10-17](#)))
 - THEIR DECEPTIONS ([2Pe 2:18-22](#))
- **III. LOOK FOR THE LORD'S RETURN ([2Pe 3:1-18](#))**
 - **THOUGH SCOFFERS WILL COME ([2Pe 3:1-9](#))**
 - FOR THE DAY OF THE LORD WILL COME ([2Pe 3:10-18](#))
 1. As a thief in the night, with cataclysmic destruction ([2Pe 3:10,12](#))
 2. For which we should be ready, with holy conduct, looking for the promise of new heavens and a new earth in which righteousness dwells ([2Pe 3:11,13-14](#))
 3. Remembering that the Lord's longsuffering is salvation, as Paul wrote ([2Pe 3:15-16](#))
 4. So beware lest you fall, growing in the grace and knowledge of Jesus Christ ([2Pe 3:17-18](#))

1,2 & 3 JOHN

GOD IS LIGHT, LOVE & LIFE

AUTHORSHIP

- * John is likely to have been “the beloved disciple” who reclined next to Jesus at the Last Supper (John 13:23;
- * He stood at the foot of the cross when Jesus was crucified; Jesus entrusted his mother Mary to John’s care (John 19:26-27).
- * Along with Peter he witnessed the empty tomb on the first Easter morning (John 20:2-10).
- * He also saw, spoke with, and ate breakfast at a lakeside fire kindled by the resurrected Jesus (John 21:7, 20).
- * He was therefore highly qualified to write of what he and others had heard, seen, gazed upon, and touched (1 John 1:1).

- * **1 John - CHAPTERS: 5 | VERSES: 105**
- * **2 John - CHAPTERS: 1 | VERSES: 13**
- * **3 John - CHAPTERS: 1 | VERSES: 14**

1 JOHN - THE NATURE OF GOD

In his epistle John frequently states why he was writing:

- "these things we write to you that your joy may be full" - [1Jo 1:4](#)
- "these things I write to you, that you may not sin" - [1Jo 2:1](#)
- "these things I have written to you concerning those who try to deceive you" - [1Jo 2:26](#))
- "these things I have written to you...that you may know that you have eternal life" - [1Jo 5:13](#)
- "these things I have written to you...that you may continue to believe in the name of the Son of God" - [1Jo 5:13](#)
- The 1st Epistle of John portrays God as:
 1. **LIGHT** ([1Jo 1:5-7](#))
 2. **LOVE** ([1Jo 3:11-5:12](#))
 3. **LIFE**
- **The Gospel of John** was designed to produce faith so that we might have life ([Jhn 20:30-31](#)). However, it is **The First Epistle of John** which describes the nature of that life in greater detail (e.g., [1Jo 3:14](#)).

2 JOHN - WARNING AGAINST FALSE TEACHERS

- * The Book of 2 John is addressed to "the chosen lady and her children."
- * This could either have been a lady of important standing in the church or a code which refers to the local church and its congregation.
- * In those days when Christians were being persecuted such coded salutations were often used.
- * 1 John focuses on our fellowship with God, 2 John focuses on protecting our fellowship from those who teach falsehood.
- * In the 1st century A.D., the early church enjoyed remarkable growth and spread throughout the world at that time ([Act 8:5](#); [Rom 10:14-18](#); [Col 1:5-6,23](#))
- * One of the key factors was the **hospitality** of the early Christians...
- * Paul was able to travel and depend upon Christians opening their homes to him - cf. [Phm 1:22](#)
- * He encouraged Christians to support those who were teachers of good things - [Gal 6:6](#)

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- * Showing such hospitality was not without its potential for supporting the spread of false teachers and their doctrines.
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REVELATION OF JESUS CHRIST

UNVEILING THE END

INTRODUCTION

Revelation 1:1-2 - *"The Revelation of Jesus Christ, which God gave Him to show His servants; things which must shortly take place. And He sent and signified it by His angel to His servant John, who bore witness to the word of God, and to the testimony of Jesus Christ, to all things that he saw."*

a. The Revelation of Jesus Christ, which God gave Him to show His servants:

- * The word "Revelation" translates the Greek word **apokalypsis**, which means "disclosure" or "unveiling."
- * It is therefore a book designed to uncover or unveil, not conceal.
- * Revelation is not a sealed book ([Revelation 22:10](#)). Contrast [Daniel 12:9](#).
- * The One who **is revealing** everything is Jesus Christ
- * The One who **is revealed** is Jesus Christ.
- * Part of the challenge in understanding the book is that it is written in a style not familiar to modern man. It is an example of what is called "apocalyptic literature" which was quite popular from 200 B.C. to 200 A.D.
- * As such, it was a type of literature well known to the Jews and Christians of the first century church.
- * Unfortunately, this has caused some people to shy away from the book; or on the other hand, to misuse it in propagating wild and fanciful theories.

b. things which must shortly take place.

- * **Shortly** is the ancient Greek phrase *en tachei*, which means " 'quickly or suddenly coming to pass,'
- * The idea is not that the event may occur soon, but that when it does, it will be sudden." word "

INTRODUCTION

c. He sent and signified it by His angel to His servant John

- * It is a book that communicates in signs.

THREE REASONS WHY THE BOOK IS IN SIGNS

1. John expresses things of heaven, for which he could only use symbolic images to explain. Paul said he heard with *inexpressible words* ([2 Corinthians 12:4](#)).
2. There is tremendous power in symbolic language. Ex. Consider the image of a woman drunk with the blood of the saints ([Revelation 17:6](#)).
3. John described events pertaining to his current day, but he put them in symbolic code so those outside the Church could not understand it, should the letter be intercepted by the Romans.

d. By His angel to His servant John

- * Many of the signs and visions of the Book of Revelation came to John through the supervision of an angel ([Revelation 5:2, 7:2, 10:8](#) to [Rev 11:1](#), and [17:7](#))
- * Written by the Apostle John, the same writer of the Gospel of John and the books of 1, 2, and 3 mentioned four times throughout the book ([Revelation 1:1, 4, 9; 22:8](#)).

- * **CHAPTERS:** 22 | **VERSES:** 404

UNIQUE FEATURES OF THE BOOK

- It is the only prophetic book in the New Testament (in contrast to 17 prophetic books in the Old Testament).
 - John, the writer, reaches farther back into eternity past than any other writer in Scripture ([John 1:1-3](#)). He reaches farther on into eternity future in the Book of Revelation.
 - Special blessing is promised the readers of this book ([Revelation 1:3](#)). Likewise, a warning is issued to those who tamper with its contents ([Revelation 22:18, 19](#)).
 - The Book of Revelation is the culmination of the prophecies about the [end times](#), beginning with the Old Testament.
 - The description of the antichrist mentioned in [Daniel 9:27](#) is developed fully in chapter 13 of Revelation.
 - A distinctive feature is the frequent use of the number seven (52 times).
 - Symbolically, the number seven stands for completeness.
-
- | | |
|---|--|
| • 7 beatitudes (1:3, 14:13, 16:15, 19:9, 20:6, 22:7, 22:14) | • 7 thunders (10:3) |
| • 7 churches (1:4,11) | • 7 signs (12:1,3; 13:13-14; 15:1; 16:14; 19:20) |
| • 7 spirits (1:4) | • 7 crowns (12:3) |
| • 7 golden lampstands (1:12) | • 7 plagues (15:6) |
| • 7 stars (1:16) | • 7 golden bowls (15:7) |
| • 7 seals (5:1) | • 7 hills (17:9) |
| • 7 horns and 7 eyes (5:6) | • 7 kings (17:10) |
| • 7 trumpets (8:2) | |

PATMOS

- * **Patmos**, a Greek island that was a 4 hour boat trip from the coast of Turkey near Ephesus
- * The island of Patmos was a prison island and functioned as a jail without bars.
- * The island was rich in marble, and most of the prisoners were forced laborers in marble quarries.
- * **Patmos island** about 10 miles long and 6 miles wide is located around 101 KM away from **Ephesus**



JOHN IN PATMOS

- * At the time of the revelation, the church was being greatly persecuted by the Romans.
- * For several decades Christianity had remained unnoticed by the Roman government because they had regarded it as a part of the Jewish religion. When it was determined that Christianity was not a part of the Jewish religion, it became an illegal religion.
- * The books of Revelation may have been written during the reign of Domitian, A.D. 81-96.
- * Emperor Domitian was the one who “bathed his empire in the blood of Christians.”
- * While worship of deceased emperors had been practiced years, Domitian was the first emperor to demand that he be worshipped while he was still alive.
- * Most scholars assume that John was on Patmos because he was arrested and imprisoned in persecution from the Romans. This is probably the case, especially because John said that he is *“your brother and companion in the tribulation and kingdom and patience of Jesus Christ.”* (Rev.1:9)
- * Some traditions say that the Romans dropped John into a vat of boiling oil, but when the apostle did not die, they instead banished him to the barren rock of Patmos.
- * It is also possible that John was on Patmos as a missionary to the prisoners there.
- * About AD 96, at Domitian’s death, John was allowed to return to Ephesus

WRITTEN TO THE 7 CHURCHES IN TODAY'S TURKEY



THE SIGNIFICANCE OF 7 CHURCHES

- * John sees a vision of the Son of man, who walks among seven lamp-stands and has seven stars in his right hand.
- * Chapters 2-3 of the Revelation have specific messages for each of the seven angels of the seven churches.
- * Revelation 1:20 states that *"The seven stars are the angels of the seven churches, and the seven lamp-stands are the seven churches."*

The Three Meanings:

1. PRACTICAL MEANING -

These conditions existed literally in the seven churches in Asia at the time of the writing.

2. PERENNIAL MEANING -

In that the conditions and issues addressed with these churches have always existed and will continue in some measure until the Lord returns.

3. PROPHETICAL MEANING -

That these conditions would mark certain periods of the history of the church and would speak prophetically of those times.

THE PRACTICAL MEANING OF 7 CHURCHES

- * Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea were literal churches that existed in Asia Minor (modern Turkey) during the First century A.D.
- * The churches were strategically located along a major Roman road.
 1. **Ephesus**, the gateway to Asia Minor, was located at a major harbor on the Aegean Sea and housed one of the Seven Wonders of the Ancient World (a temple to Artemis). Founded by Paul, this was the most prominent church in Asia Minor.
 2. **Smyrna**, the home of Homer and the temple of Athena, was a beautiful, bustling seaport. In the second century A.D., Rome martyred Polycarp, its bishop.
 3. **Pergamos**, the location of Rome's provincial capital, was a major cultural hub that housed a library rivaling the famed Alexandrian library.
 4. **Thyatira**, founded under Alexander the Great, was noted for its trade, particularly purple dye. Lydia, one of Paul's converts, came from this region (Acts 16:14).
 5. **Sardis**, the ancient capital of the Lydian kingdom, was situated atop a plateau and sustained a series of foreign conquests.
 6. **Philadelphia**, the "Gateway to the East," was renowned for its grapes, textiles, and leather goods.
 7. **Laodicea**, the ancient capital of Phrygia, gained wealth through trade and banking. It was also known for its medical school and costly fabrics.

Nothing remains of these churches today.

THE PERENNIAL MEANING OF 7 CHURCHES

These seven churches reveal seven different types of individuals and their seven different spiritual state that existed and will continue to exist in every church in some measure until the Lord returns.

- * **Ephesus:** The people in the church who abandon their first love for Christ (Rev 2:4).
- * **Smyrna:** The church that would face severe persecution (Revelation 2:10).
- * **Pergamum:** The church that needed to repent of sin (Revelation 2:16).
- * **Thyatira:** The church whose false prophetess would lead people astray (Rev 2:20).
- * **Sardis:** The sleeping church that needs to wake up (Rev 3:2).
- * **Philadelphia:** The people in church who patiently persevere (Rev 3:10).
- * **Laodicea:** The church with lukewarm faith (Rev 3:16).

THE PROPHETICAL MEANING OF 7 CHURCHES

These 7 churches could mark 7 different periods of the history of the church and would speak prophetically of those times.

THE 7 CHURCH PERIODS IN HISTORY

- (1) **The Church at Ephesus** (2:1-7) that had forsaken its first love (2:4) - **The Apostolic Church** ≈ 30 - 300 A.D.
- (2) **The Church at Smyrna** (2:8-11) that would suffer persecution (2:10) - **The Martyr Church** ≈ 100 - 313 A.D.
- (3) **The Church at Pergamum** (2:12-17) that needed to repent (2:16) - **The Compromising Church** ≈ 314 - 590 A.D.
- (4) **The Church at Thyatira** (2:18-29) that had a false prophetess (2:20) - **The Roman Catholic Church** ≈ 590 - 1517 A.D.
- (5) **The Church at Sardis** (3:1-6) that had fallen asleep (3:2) - **The Reformation Church** ≈ 1517-1700
- (6) **The Church at Philadelphia** (3:7-13) that had endured patiently (3:10) - **The Revival Church** ≈ 1700-1900
- (7) **The Church at Laodicea** (3:14-22) with the lukewarm faith (3:16) - **The Worldly Church** ≈ 1900- Rapture

7 CHURCHES OF ASIA MINOR

	CHURCH	DATE (APPROX.)	MEANING OF NAME	COMPLAINT	COMPLIMENT	PROMISED REWARD
1	EPHESUS	A.D. 31–100	Desirable, Lovely	Lost first love	Hate deeds of Nicolaitans	Tree of Life
2	SMYRNA	A.D. 100–313	Sweet fragrance, Myrrh	None	Rich in good works	Crown of Life, Escape second death
3	PERGAMOS	A.D. 313–538	Height, Elevation, “By marriage”	Tolerance of Baalism, idolatry, and immorality	Not denied Christ’s name or faith	Hidden manna, White stone, New name
4	THYATIRA	A.D. 538–1500s	Perfume of labor, Sweet savor of sacrifice	Tolerance of “Jezebel,” idolatry, and immorality	Good works, love faith, and patience	Power over the nations
5	SARDIS	A.D. 1500s–1790s	Those escaping or remaining	Dead works	A few are not defiled	White raiment, Book of Life
6	PHILADELPHIA	A.D. 1790s–1840s	Brotherly love	Little strength	Kept Christ’s Word; Not denied Him	Kept from the hour of trial, Pillar in temple, Name of God
7	LAODICEA	A.D. 1840s– Second Coming	Judging of the people or a just people	Lukewarm experience, Spiritually poor, blind, and naked	None	Sit with Christ on His throne, Sup with Christ

INTERPRETATIONS

There have been many approaches to this book, but these can be divided into four major systems:

1. **Preterist theory:** *All of Revelation has been fulfilled in the past.* Revelation doesn't predict anything. John simply described events of his current day in the first century A.D., or shortly thereafter. It had to do with the days of either Nero or Domitian.
2. **Historical theory:** *Fulfillment of Revelation is going on in history.* Revelation is the prophetic history of the church – not the future of end-time events. This view finds in the book such events as the rise of Catholicism, Islam, the Protestant reformation, world wars, etc., ending with the return of Christ.
3. **The "idealist" view** - The book does not deal with any specific historical situation. Instead, it is simply enforcing the principle that good will ultimately triumph over evil. As such the book is applicable to any age.
4. **The "futurist" view** - Apart from the first few chapters, the book depicts events which immediately precede the second coming of Christ. Therefore most of the book has yet to be fulfilled (or is being fulfilled now), and its value is primarily for Christians who will be living at the time Jesus returns.

INTERPRETATIONS

- * Which approach is correct?
- * *Each one* is true in some regard.
- * The Book of Revelation did speak to John's day. It speaks to church history. It speaks to our personal life.
- * While elements of the other three approaches have their place, we can't deny the place of the futurist view.

Revelation 1:19-20

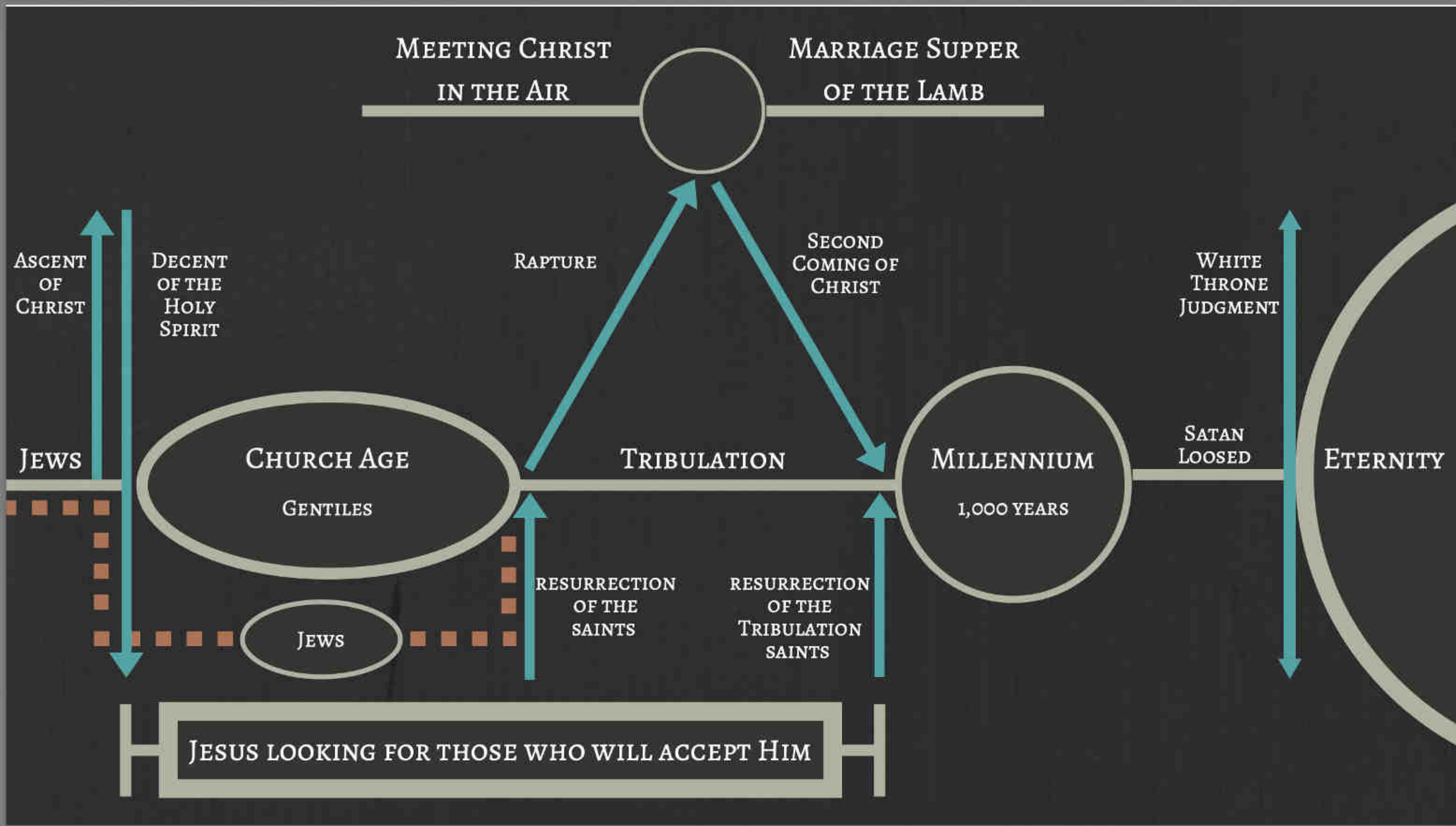
John is commanded to write regarding the past, present, and future (looking from John's perspective).

- The things which you have seen** – the things he had just seen in his vision of the glorious, heavenly Jesus.
- The things which are** – the things of his present day, the things regarding the *seven churches which are in Asia*.
- The things which will take place after this** – the things that would happen after the things regarding the *seven churches*, the things of the last days.

The Book of Revelation is arranged in a three-part structure.

- The things which you have seen:** (Revelation [chapter 1](#))
- The things which are:** Revelation (Revelation [chapters 2 and 3](#))
- The things which will take place after this:** ([Revelation 4 through 22](#))

REVELATION TIMELINE



7 YEAR TRIBULATION

"Seventy weeks [of years] have been decreed for your people and for your holy city (Jerusalem):

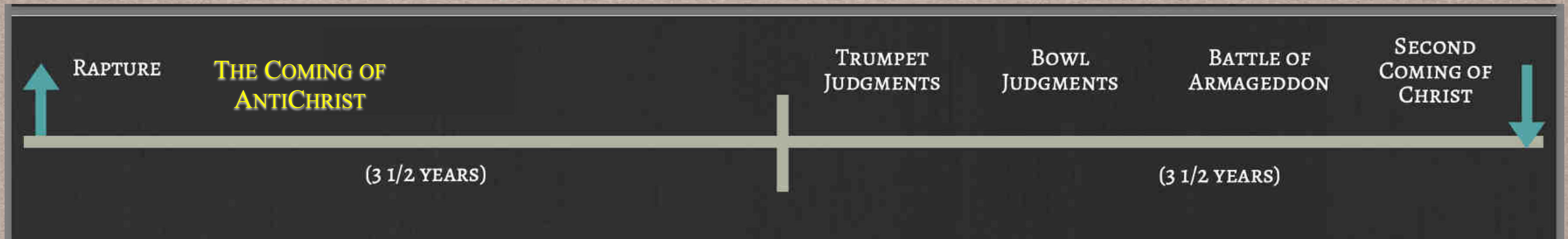
- * 1 Day = 1 Year; 1 Week = 7 Years; 70 Weeks = 490 Years
- * 483 Years (39 weeks) fulfilled until Christ;
- * The final 7 Years (1 Week) is the 7 Year Tribulation.

PURPOSE OF THE 7 YEAR TRIBULATION (Daniel 9:24)

- * to finish the transgression,
- * to make an end of sins,
- * to make atonement (reconciliation) for wickedness,
- * to bring in everlasting righteousness (right-standing with God),
- * to seal up vision and prophecy and prophet, and
- * to anoint the Most Holy Place.



THE ANTICHRIST

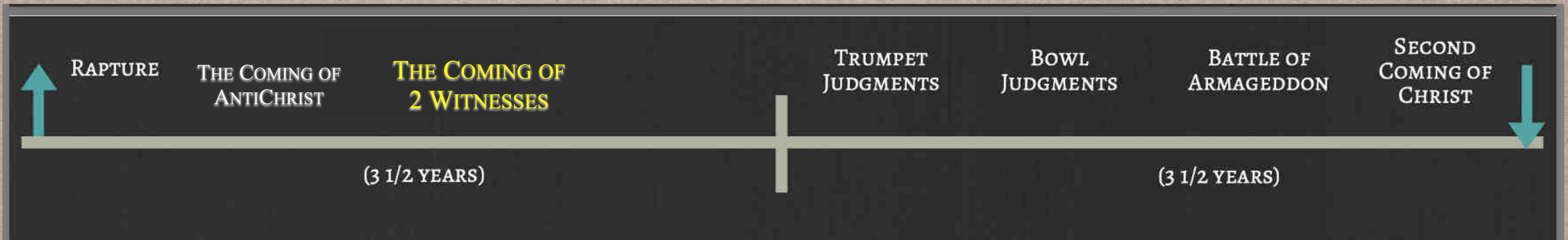


- * Out of the entire New Testament, the infamous word, "antichrist" (antikristos), is only found in John's Epistles (1Jn. 2:18, 22; 4:3; 2Jn. 7).
- * He refers to the false teachers as "antichrists" (2:18), who have the spirit of the Antichrist (4:3).
- * The telltale sign that the false teachers are of the antichrist is their **denial** of the truth that Jesus is the Christ and that he came in the flesh (1Jn. 2:22; 4:3; 2Jn. 1:7).
- * The Antichrist in 1 John 4:3 should most likely be associated with
 - the "abomination of desolation" (Mark 13:14),
 - the "man of Lawlessness" (2Thes. 2:3-4) and "
 - the beast" (Rev. 13:1-9, 11-18; 11:7).
- * The anticipation of this evil figure is rooted in Daniel's visions (Dan. 7:8, 19-25; 9:27; 11:31, 36; 12:11)

10 MAIN CHARACTERISTICS OF ANTICHRIST

- 1) He Claims to be God and is Worshiped (2 Thes 2:3-4).
- 2) He Will Blaspheme God (Revelation 13:6)
- 3) He Will Display Miraculous Powers (Revelation 13:13)
- 4) The Anti-Christ Comes Back to Life from the fatal wound (Rev 13:14).
- 5) The Anti-Christ Rules in Full Authority for three and a half years (Rev 13:5,7).
- 6) The Anti-Christ Will Control the World's Economy (Rev 13:16-17).
- 7) The Anti-Christ Desecrates God's Temple (Daniel 11:13; 12:1).
- 8) The Anti-Christ's Attempted Destruction of Israel (Daniel 11:40-41)
- 9) Causes Earth's Armies to Fight Against Christ (Rev 19:19).
- 10) Final Destiny in Lake of Fire (Rev 20:19-20)

THE TWO WITNESSES



In **Revelation 11:3-12** is a description of two individuals who will help accomplish God's work during the tribulation: *"I will appoint my two witnesses, and they will prophesy for 1,260 days, clothed in sackcloth" (verse 3).*

The two witnesses in Revelation will have

- a. miraculous powers to accompany their message (Revelation 11:6),
- b. no one will be able to stop them in their work (verse 5).
- c. At the end of their ministry, when they have said all they need to say, the beast will kill them and the wicked world will rejoice, allowing the bodies of the fallen prophets to lie in the streets (verses 7-10).
- d. Three and a half days later, however, God's two witnesses will be resurrected and, in full view of their enemies, ascend to heaven (verses 11-12).

WHO ARE THE TWO WITNESSES?

There are three primary theories on the identity of the two witnesses in Revelation:

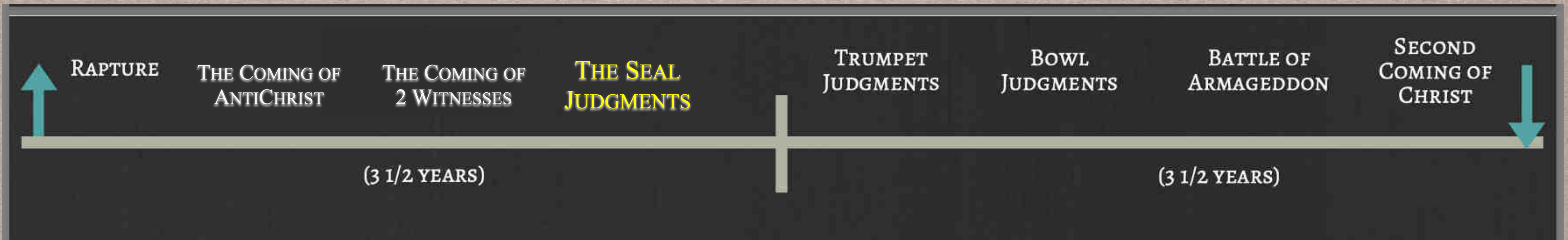
(1) Moses and Elijah

(2) Enoch and Elijah, and

(3) two unknown believers whom God calls to be His witnesses in the end times.

- * Enoch and Elijah are seen as possibilities for the two witnesses because they are the only two individuals whom God has taken directly to heaven without experiencing death (Genesis 5:23; 2 Kings 2:11).
- * Proponents of this view point to Hebrews 9:27, which says that all men are appointed to die once.
- * The fact that neither Enoch nor Elijah has yet experienced death seems to qualify them for the job of the two witnesses, who will be killed when their job is done.
- * In addition, both Enoch and Elijah were prophets who pronounced God's judgment (1 Kings 17:1; Jude 1:14-15).

THE TWO WITNESSES

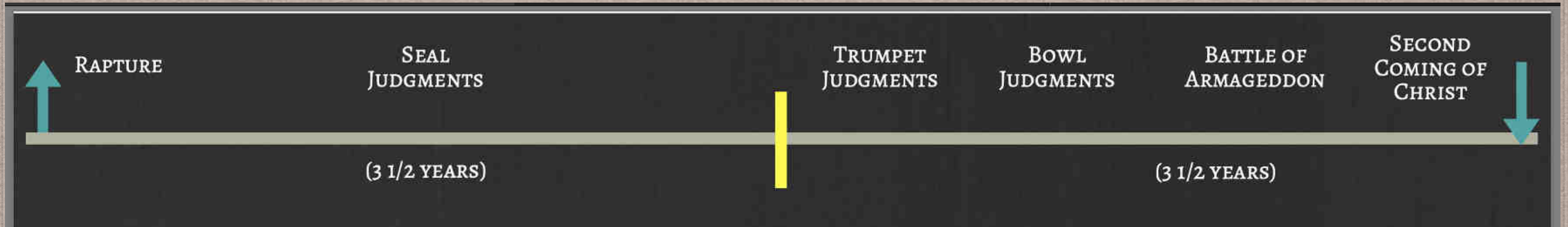


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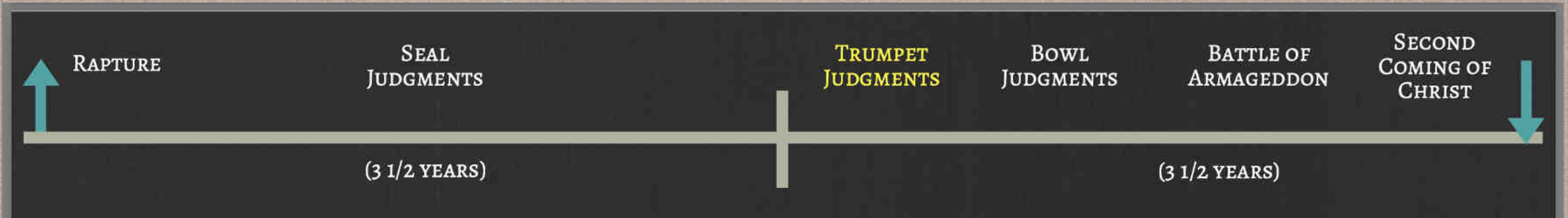
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MIDDLE OF TRIBULATION



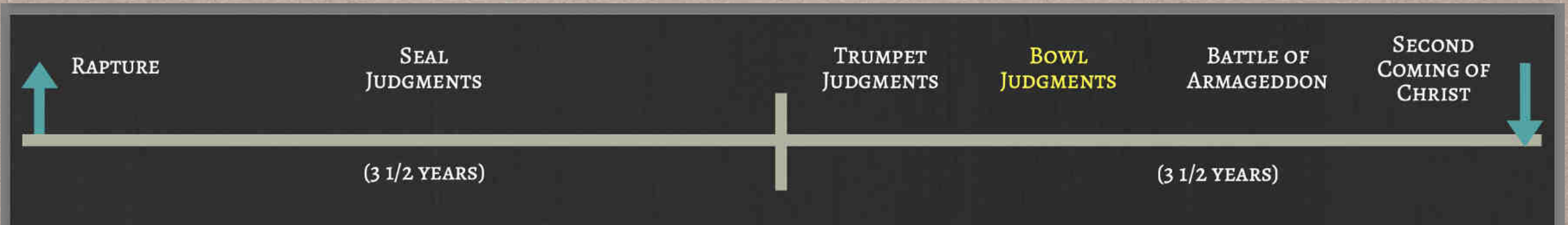
- * **The Antichrist is killed** (Revelation 13:3)
- * **Satan is cast down to Earth From Heaven** (Revelation 12:7-9)
- * **The Resurrection of the Antichrist** (Revelation 13:3,4)
- * **The worship of the Antichrist** (Revelation 13:3,4, 8)
- * **666: The Mark of the Beast** (Revelation 13:16-18)
- * **Seven Year Covenant of Peace with Israel broken** (Isaiah 28:18; Daniel 11:41)
- * **Persecution of the Jews** (Revelation 12:1-6)
- * **Abomination of Desolation** (Daniel 9:27; Matthew 24:15-16; 2 Thessalonians 2:4)

7 TRUMPET JUDGMENTS (REVELATION 8 - 9)



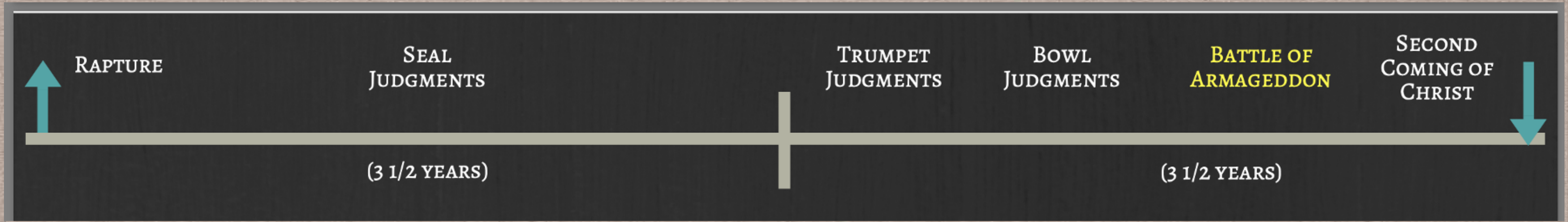
- * **First Trumpet (8:7)** 1/3 of vegetation burned up
- * **Second Trumpet (8:8-9)** 1/3 of sea turned to blood
- * **Third Trumpet (8:10-11)** 1/3 of fresh water contaminated
- * **Fourth Trumpet (8:12-13)** 1/3 of Sun, Moon and Stars darkened
- * **Fifth Trumpet (9:1-11)** Locusts loosed to torment, but not kill for 5 months
- * **Sixth Trumpet (9:13-21)** Army of 200 million destroy 1/3 of mankind
- * **Seventh Trumpet (11:15-19)** Introduces the Bowl Judgments

7 BOWL JUDGMENTS (REVELATION 15-16)



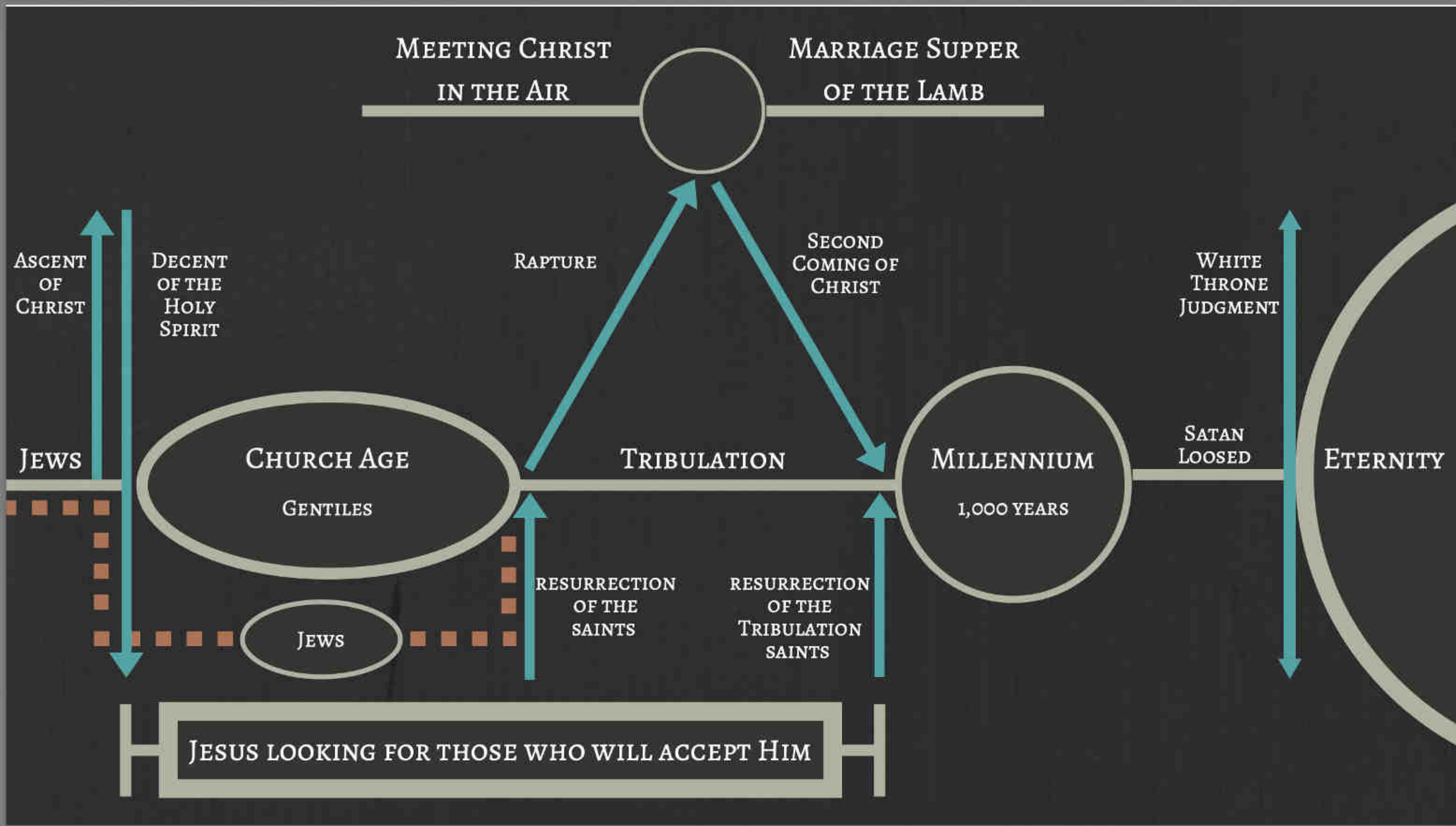
- * **First Bowl (16:1-2)** - Terrible sores on all followers of the Antichrist
- * **Second Bowl (16:3)** - Turns all of the sea to blood, killing everything in it
- * **Third Bowl (16:4-7)** - Turns all of the fresh water to blood
- * **Fourth Bowl (16:8-9)** - People scorched by intense sunshine (people curse God)
- * **Fifth Bowl (16:10-11)** - Complete darkness over the kingdom of the Antichrist
- * **Sixth Bowl (16:12-15)** - Euphrates river dried up (Battle of Armageddon is set)
- * **Seventh Bowl (16:17-21)** - Greatest earthquake ever, Babylon destroyed, Earth is pounded by 100 pound hailstones

BATTLE OF ARMAGEDDON



- * The final conflict between God and the forces of evil. (Revelation 16:16)
- * The kings loyal to the Antichrist gather for a final assault on Israel.
- * At Armageddon “the cup filled with the wine of the fury of [God’s] wrath” (Revelation 16:19) will be delivered, and the Antichrist and his followers will be overthrown and defeated.

REVELATION TIMELINE



THE CHURCH AGE										THE TRIBULATION PERIOD															
Ch. 1		Chapters 2 - 3								Chapters 6:1 - 8:6						Chapters 8:7 - 11:19				Chapters 12 - 14					
INTRODUCTION		LETTERS to the SEVEN CHURCHES								Judgment Seat of Christ		the SEVEN SEALS						the SEVEN TRUMPETS				WAR IN HEAVEN			
		EPHESUS The Loveless Church																							
		SMYRNA The Suffering Church																							
		PERGAMOS The Church of Satan's City																							
		THYATIRA The Adulterous Church																							
		SARDIS The Dead Church																							
		PHILADELPHIA The Faithful Church																							
		LAODICEA The Disgusting Church																							
		1. White Horse Conquering Power																							
		2. Red Horse War and Bloodshed																							
3. Black Horse Famine																									
4. Pale Horse Pestilence and Death																									
5. Souls Under the Altar Martyrs																									
6. Whole World Trembles Physical Changes																									
Interval 144,000 Sealed																									
7. Silence—Golden Censer																									
BEGINNING OF THE CHURCH AGE		RAPTURE—Jesus Comes for the Church								Hell on Earth		1. Hail and Fire Mixed With Blood						7. Woe on Earth, Worship in Heaven							
												2. A Mountain Thrown Into the Sea						SATAN'S FALL FROM HEAVEN							
												3. The Star Wormwood						THE BEAST FROM THE SEA							
												4. A Third of the Sun, Moon, and Stars Struck						THE BEAST FROM THE EARTH							
												5. The Plague of Locusts						THE LAMB AND THE 144,000							
												6. Release of the Four Angels						200 MILES OF BLOODSHED							
												The Angel and the Little Book													
												The Two Witnesses													
																		THE COUNTERFEIT TRINITY							
																		• The Dragon (Anti-God)							
																		• The Beast (Anti-Christ)							
																		• The False Prophet (Anti-Spirit)							

THE TRIBULATION PERIOD									
Chapters 15 - 16						Chs. 17 - 19			
1. Ugly and Painful Sores 2. Sea Turns to Blood 3. Rivers and Streams of Water Become Blood 4. Sun Scorches People With Fire 5. Darkness 6. Euphrates River Dries Up 7. Tremendous Earthquake—Armageddon the SEVEN BOWLS The Earth's Worst Days						Marriage Supper of the Lamb END OF FALSE RELIGION COLLAPSE OF THE WORLD MARKET SECOND COMING—Jesus Comes With the Church			

MILLENNIUM		
Chapter 20:1 - 6	Chapter 20:7 - 14	Chapters 21 - 22
the 1,000-YEAR REIGN of JESUS CHRIST and All the Saints A period of peace and righteousness will last for a millennium.	the GREAT WHITE THRONE JUDGMENT THE LAKE OF FIRE Satan, demons, fallen angels, and unrepented sinners are eternally separated from God.	the NEW HEAVEN and NEW EARTH